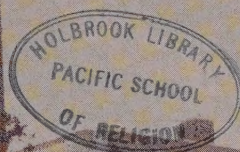


INTERNATIONAL
Journal
OF RELIGIOUS EDUCATION



Presidents of the World Council of Churches at
New Haven, Connecticut, U.S.A., August 4, 1957



World Wide Communion Sunday

October 1957

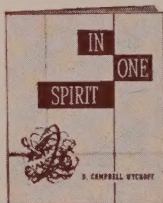


BULLSEYE!

Friendship Press hits the target for you—directors, teachers, and leaders of youth and children—with these books

IN ONE SPIRIT: SENIOR HIGHS AND MISSIONS

by D. Campbell Wyckoff



This book gives a clear definition of the Christian world mission, tells how education for mission is related to the total program of Christian education, and describes approaches and methods best adapted for use with senior highs.

Cloth \$2.95, paper \$1.95

WIDE AS THE WORLD: JUNIOR HIGHS AND MISSIONS

by Louise B. Griffiths



Using a unique "living method" technique, step-by-step outlines showing steps taken, the principles followed, the materials used, and the values achieved in varied junior high projects that help teen-agers understand the world mission of the church and their responsibility in that mission.

Cloth \$2.95, paper \$1.95

LET'S PLAY A STORY

by Elizabeth Allstrom

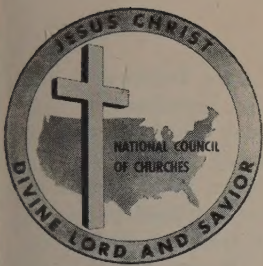


Simple, clear, and practical step-by-step procedures are given for the various types of creative drama. This valuable resource book for leaders of children also includes several complete stories, suitable for dramatization by children.

Cloth \$2.95, paper \$1.95

ORDER FROM YOUR BOOKSTORE OR DENOMINATIONAL LITERATURE HEADQUARTERS

FRIENDSHIP PRESS • NEW YORK



INTERNATIONAL

Journal

OF RELIGIOUS EDUCATION

VOLUME 34, No. 2

October 1957

EDITORIAL BOARD

Virgil E. Foster, *Editor*
Percy R. Hayward, *Editor Emeritus*
Lillian Williams, *Managing Editor*
J. Martin Bailey, *Business Manager*
and *Director of Circulation*

Wilson Cheek
Alva I. Cox, Jr.
J. Blaine Fister
William H. Genne
Alice L. Goddard
R. L. Hunt
J. B. Ketcham
Gerald E. Knoff
Philip C. Landers
Mildred Magnuson
Donald Newby
Hubert C. Noble
J. Allan Ranck
A. L. Roberts
Erwin L. Shaver
Helen Spaulding
Paul L. Sturges
J. Carter Swaim
W. R. Thornton
Mary E. Venable
John S. Wood

THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

is an official publication of the Division of Christian Education, National Council of Churches.

SUBSCRIPTION RATES

Five years, \$16.00 Three years, \$10.00
Two years, \$7.00 One year, \$4.00
Twenty-five or more subscriptions to one address, \$2.50 each. Five or more subscriptions to one address, \$3.00 each. Three or more subscriptions in one order but mailed to separate addresses, \$3.75 each.

Extra Copies:

100 or more, 25c ea. 6-19 copies, 40c ea.
20-99 copies, 30c ea. 1-5 copies, 50c ea.

For \$15.00 a year, Literature Associates receive the *International Journal*, the Council's *Yearbook*, and a copy of each publication printed by the Commission on General Christian Education during the year.

Editorial and advertising offices, 257 Fourth Ave., New York 10, N.Y. Circulation, Box 238, New York 10, N.Y.

Articles and other materials herein express the views of the writers. They do not necessarily state the views of the Editorial Board; nor do they express the policies of the Division of Christian Education except as they state official actions of the Division. Contents of previous issues of the *International Journal of Religious Education* are given in the *Educational Index* of your public library.

PUBLISHED MONTHLY AT MOUNT MORRIS, ILLINOIS, EXCEPT DURING JULY AND AUGUST WHEN PUBLISHED BI-MONTHLY. Second class mail privileges authorized at Mount Morris, Illinois. Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1952, embodied in paragraph 4, Section 538, P. L. & R., authorized January 7, 1943. Copyright 1957, Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Cover picture

Presidents of the World Council of Churches, from right to left: Dr. George K. A. Bell, England; Bishop Henry Knox Sherrill, United States; Archbishop Michael, North and South America; Dr. John Baillie, Scotland; Metropolitan Mar Thoma Juhanon, India; Bishop Sante Uberto Barbieri, Argentina, Uruguay and Bolivia; Bishop Otto Dibelius, Germany. The symbols are those of the World Council of Churches and of World Wide Communion Sunday, held annually the first Sunday in October.

Editorials, news and comment

- 2 Let's be there!
- 2 One way to be there
- 47 What's happening

Articles of general interest

- 3 As Jesus prayed, *Charles M. Laymon*
- 4 Group graphs can help groups grow, *George E. Koehler*
- 6 Program ideas for young adults, *John R. Fry*
- 8 Better leaders for youth, *Walter J. Lantz*
- 10 Out-of-doors all year—with juniors, *Olive D. Sparling*
- 11 Out-of-doors all year—with primaries, *Irene Balliet*
- 14 Resources for children's worship, *Elizabeth Allstrom*
- 16 Partners—, *Dorothy Adams Unversaw*
- 18 Family worship with Advent candles, *Marion Vuilleumier*
- 19 Our Christmas "open house," *Drexel V. Mollison*
- 21 Girls with happy hearts, *Elizabeth W. Leslie*

Other features

- 22 Adventures for the family through books, *Imo Ruyle Foster*
- 24 A-Vs in Christian education
- 42 Books off the press

WORSHIP RESOURCES FOR NOVEMBER

- 29 PRIMARY DEPARTMENT, *Elizabeth Allstrom* (THEME: *Thanksgiving*)
- 32 JUNIOR DEPARTMENT, *Elizabeth Patton Moss* (THEME: "Our dear church")
- 35 JUNIOR HIGH DEPARTMENT, *Lucile Desjardins* (THEME: *Growing up in thanksgiving*)
- 38 SENIOR HIGH AND YOUNG PEOPLE'S DEPARTMENTS, *William D. McInnis* (THEME: "God, our Maker, doth provide")

Stories and Talks

- 32 Quite a boy
- 32 Gifts for a mission church
- 33 Mr. Minister
- 35 More than polite
- 36 Rejoice with those who rejoice
- 36 Disappointed but thankful still
- 37 "Thanksgiving day is over"

- 38 Thanks to God
- 40 The ministry of thanksgiving
- Poems, litanies, prayers, etc.
- 29 "The farmer sows the seeds" (action song)
- 29 "For sun and rain and hidden riches"
- 30 To the succah (song)
- 35 "... the musical voice of Priscilla"
- 35 "God be in my head"
- 35 "Seek not afar for Beauty"
- 36 "We thank thee for the grace of home"
- 36 "For all the blessings of the year"
- 37 "One day for giving thanks"
- 37 Prayer of thanksgiving
- 38 "Praise is due to thee"
- 38 "Blessed art Thou, O Lord"
- 39 "O Thou Who hast clothed the flowers"
- 39 Thanksgiving all year 'round
- 40 Litany of thanksgiving
- 40 "Come, ye thankful people, come" (Music and scripture)

Unless otherwise indicated, Scripture is from the Revised Standard Version.

Let's be there!

■ A CHURCH SCHOOL TEACHER, meeting with his class in the northeast room on the third floor of the educational unit, may feel terribly alone, especially when the going is tough. He would feel less alone if he had a vivid picture of the relatedness of his work not only to that of the other teachers in his church, but also to that of a great company of teachers around the world.

During the coming year there will be an unusual opportunity to make not only the teacher but the parent, superintendent, minister, director, or executive feel a part of the world-wide fellowship of men and women engaged in Christian education. The Fourteenth World Convention on Christian Education will be held in Tokyo, August, 6-13, 1958. This can be everybody's convention. Each one can "be there," be a part of this great meeting. He can do this by taking an eager interest in it, by sharing in the sending of a delegate, by watching for news about the convention, by talking with his classes and friends about it, and then by helping to arrange for a report of the convention to his church.

The first world convention on Christian education was held in London in 1889. At that meeting an ad interim committee was elected to plan for future world conventions. At the Fifth Convention in 1907, held in Rome, the World Sunday School Association was formally organized. Later the title was changed to World Council of Christian Education and Sunday School Association. This organization is now carrying on extensive work in ninety-seven countries on six continents through its fifty-seven member units.

Tokyo has been chosen as the place for the next convention because it is at the center of a Far-Eastern revolutionary movement and because 1959 marks the 100th anniversary of Protestant Christianity in Japan. Over 4,000 delegates are expected from all parts of the

world. Preceding the convention a World Institute of Christian Education will be held, limited to less than 250 delegates from World Council of Christian Education units.

A long time is required for the building of world-wide Christian community, but the sixty-eight years since the first world Sunday school convention have brought tremendous progress, both in the extension of Christian education and in the improvement of its quality. The teacher "alone" with his class is part of a movement that affects the lives of many hundreds of millions of people all around the world.

The 1958 world convention will give this Christian education movement a new surge of strength, new perspective. The power of this new life will depend on how much each of us helps to focus public attention upon Christian education and its importance in the world. Each of us can "be there"—can be a part of the great affirmation of faith and conviction about Christian education which gives a convention significance.

The approach of the time for the convention will provide opportunity for conversation about the world-wide fellowship of Christian learning and worship in church school classes. Discussion of the convention theme "Christ—the Way, the Truth, and the Life" can make it come alive for us and give us a sense of participation in the convention. Some readers of this page will actually go to Tokyo and attend the convention. Many others will know someone who will attend. But the world fellowship we shall celebrate on World Wide Communion Sunday, October 6, can come to have new reality for each of us as we relate ourselves to the convention in various ways during the coming year. Any church which fails to make the convention significant to its people will be missing a great educational opportunity. Let's be there!

One way to be there

■ THERE is one very tangible way in which each of us can be at the Fourteenth World Convention on Christian Education. It grows out of what happened at a former convention. At the Mid-Century World Convention on Christian Education, held in Toronto in 1950, the churches of Canada presented to the convention a "Welcome Book." It contained the signatures of more than 27,000 church school teachers, other Christian education workers, and friends. Along with the book these people contributed over \$27,000 to help defray travel expenses of overseas delegates and to help entertain them while they were in Canada.

Out of this expression of friendship has grown the suggestion that a "World Friendship Book" and gift be presented to the Christian education leaders of Japan at the 1958 convention. Christian education leaders, counselors of youth groups, and their friends, from all over the world, will be given an opportunity to sign loose-leaf pages which have been prepared for this book. All who

sign are invited, but not required, to make a contribution to the financial gift which will be presented along with the book. Half of the gift will be designated for Christian education work in Japan, and the other half will be used to help care for the travel expense of delegates from the younger churches. In Canada and the United States it is suggested that each signer contribute at least one dollar.

The blank pages for signing and full information can be had from state councils of churches or from denominational headquarters.

The signing of this book and the making of the contributions to the success of the convention and to Christian education in the host country can be the occasion for our own rededication to the building of stronger Christian education in our own churches. It can give each of us a new sense of working hand in hand with other dedicated persons around the world and in the presence of Christ who said, "Lo, I am with you always."

The "devotional page," a feature of the "International Journal" since its founding, is being prepared this year by Dr. Charles M. Laymon. In addition to editing adult curriculum materials for the Methodist Board of Education, Dr. Laymon is editor of the "International Lesson Annual." He joins a distinguished list of writers—the most recent being Professor Lowell Hazzard—who have sought throughout the years to bring into focus for our readers the basis for faithful work in Christian education—a living faith in God.

As Jesus prayed

by Charles M. LAYMON

Editor of Adult Publications,
Board of Education, The Methodist Church,
Nashville, Tennessee.

A PUBLISHER recently said that the use of the word prayer in a title guarantees a wide sale for the volume, regardless of its individual merit. This testifies to a deep interest in praying which is born out of our longing as persons for fellowship with God. We need him; we crave union with him; we go out to search for him.

Although much has been learned about prayer and praying, there is forever an area of discovery here that invites further study and adventurous research. Perhaps this explains the large number of prayer groups across the country which meet to discuss the subject and to explore it through planned prayer projects. There is something of the scientific approach in many of these situations. Some who read these words may be participating in a prayer circle of this kind.

In this connection the prayer life of Jesus has a particular significance. His own praying may be viewed as a personal laboratory in which the ultimate purpose and power of prayer are demonstrated. To put it this way may seem unimaginative and out of harmony with the poetic quality of our Lord's devotional life, yet it does focus our attention upon the validity of Jesus' own prayer experience for us today.

Jesus prayed real prayers

There are still some who take a pietistic approach to Jesus' praying. They emphasize his practice of prayer solely as an example for us, rather than as a personal necessity for himself. Actually, unless he prayed because he felt he had to, his prayers were unreal and cannot be worthy examples. The author of Hebrews was convinced of this truth when he wrote, "*In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear*"

(5:7). His sonship to God did not deliver him from the need—and privilege—of real praying.

It is abundantly clear in the Gospels that Jesus prayed at the hours of great decision when the furrows of the future were being determined. To single out several instances, he prayed at the time of his baptism, at the close of the first day's ministry at Capernaum, after healing the leper, prior to selecting his disciples, following the feeding of the five thousand, at Caesarea Philippi when Peter confessed him to be the Christ, on the Mount of Transfiguration when confronted with the inevitability of the cross, when giving the Lord's Prayer, in Gethsemane, and from Golgotha's suffering height. Each of these situations represented a time of need in our Lord's life—need for direction, for dedication to his Father's will, and for inner resources for fulfilling the purpose of his life.

Jesus prayed in different ways

In some cases we have the actual prayers of Jesus recorded. This is a singularly interesting fact. Even as in the case of his parables and colorful sayings, there was something about the way he phrased himself in prayer that was unforgettable.

As an example, take the prayer he offered following the return of the seventy lay workers who had taken his gospel of the Kingdom out into the country and among the villages. They reported a hearty acceptance of the message and told of the power that accompanied their preaching. Upon hearing of their success, out of sheer joy, Jesus lifted up his voice in prayer, saying, "*I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding and revealed them to babes; yea, Father, for such was thy gracious will*" (Luke 10:21). This is a prayer of thanksgiving, rising spontaneously from Jesus' heart, in which he rejoiced that the gospel could be

understood by the humblest person. There is a warmth of love toward God and man in these words which takes us into the inner life of our Lord.

Yet another recorded prayer of Jesus, uttered in the anguish of decision, has in it the pulse beat of his soul. This is the Gethsemane petition, "*Abba, Father, all things are possible to thee; remove this cup from me; yet not what I will, but what thou wilt*" (Mark 14:36). These words indicate that Jesus prayed with a vivid realization of the power of God. All things were possible! But he would not press for his own desires, even though he felt free to utter them. Only the Father's supreme will was desirable.

Take note of the brevity of the two prayers we have considered. All of Jesus' recorded prayer utterances, with the exception of the priestly prayer in John's Gospel, are of this character. Great faith made lengthly expressions superfluous.

Jesus gave the prayer perfect

But it is the Lord's Prayer particularly which reveals both the true attitude in praying, and the concerns which belong if we would pray as Jesus prayed. He gave it to his disciples at their request as a prayer guide. Opening with a tremendous sense of God as the heavenly Father whose being men hallow because he is holy love, it moves to the Kingdom as the ultimate meaning of life. Material needs come next, symbolized by the petition for daily bread. By now they are set in their proper perspective. These are followed by moral necessities, such as forgiveness and guidance in righteous living. The entire gamut of man's life is included in the prayer, and all of living is ennobled by it.

Nothing will quicken our prayer life quite as much as enrolling in what has been called the "Master's School of Prayer." Is not this a part of what we mean when we pray in Jesus' name?

Group graphs can help groups grow



by George E. KOEHLER

Minister of Parish Life,
First Methodist Church, Inglewood, California.

BILL GRANT began to doodle on the blackboard. He and his wife Mary were counselors of a four-year senior high youth fellowship. Right now they were guiding a badly mired committee assigned to planning for Promotion Sunday. The problem: how to welcome and really integrate the new freshmen; how to help them get the "lay of the land"; that is, see just "who-knows-who" in this new, big group.

Bill made several small circles here and there, connecting some with lines, forming triangles, squares, leaving other circles unattached on the outside. He explained that each circle represented a youth, and that the lines stood for their relationships.

"That's it!" cried Sue. "Why, that's exactly it! The groups of circles put together with lines are the people who are always going around together, and the circles with several lines coming from other circles are the people who have lots of friends. Couldn't we find out about relationships in our group and make a picture of them like that? That way the freshmen could see at a glance the kind of fellowship we have."

Bill recognized that such a picture would aid him and Mary in getting acquainted with the group and with individual problems and potentialities. "There certainly is a way," replied Bill. "Such a picture is called a 'sociogram,' and all we need in or-

der to make one is a simple questionnaire filled out by everyone in the group."

How do you make a sociogram?

Bill and Mary and the cabinet of the senior high group began to experiment with the sociometric method. First they made up a confidential questionnaire. Each of the young people was given a form asking a question: "Of the various members of our senior high fellowship group, with which three would you especially like to go on a picnic?" After the question the names were entered in order of choice on the three lines provided. The slips were signed and handed in, after allowing plenty of time for private thought on the matter. It was stressed that only the counselors would read the slips.

In a later questionnaire the group discovered a distinct difference between "work-with" and "play-with" choices. Some individuals, in a questionnaire of this kind, will not be able to think of three choices; others will not be able to limit themselves to three. However, three is the best number to suggest in order to obtain an adequate but not too confusing picture.

In a children's group the sociogram would be used by leaders only. With younger children the information will have to be obtained orally and privately by the teacher. The question asked should be something the leader can readily act upon; for instance: "With whom would you like to work during this unit?" Then the requests should be granted as soon as possible after the sociogram has been made.

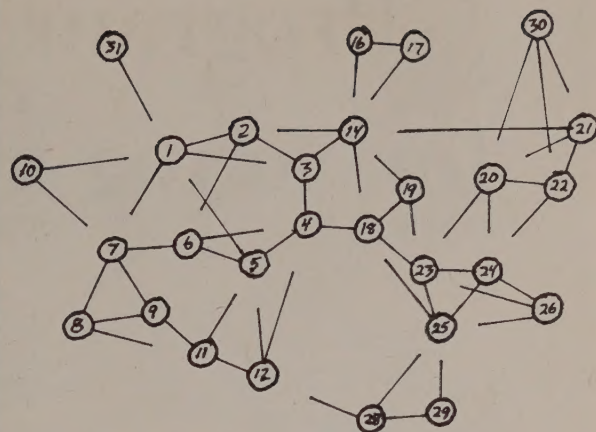
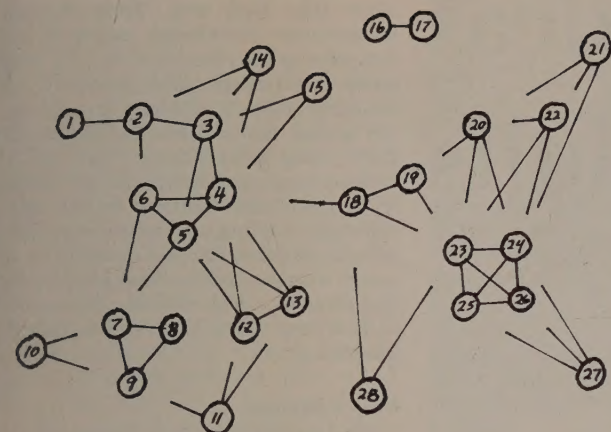
Two resources listed at the end of this article give help in constructing the sociogram. Here are some brief guiding principles: (a) Put symbols for people who chose each other close together and connect with a line. (b) Put people close to those whom they chose, even though the choice was not mutual, and draw a line from the chooser toward his choice without connecting. (c) The rank of the choice (first, second, third) may be indicated by a small numeral on the line near the chooser. (d) Put high-status people toward the center, isolates toward fringes. (e) Be sure to record the date, the question used, and other relevant information. (f) If the sociogram is to be used with the group, make a big copy without names for their bulletin board.

You may use different symbols—squares, triangles, etc.—for different kinds of people if you want to make a special study of friendships across



A study of patterns of relationships within a group can show whether the group is growing as a fellowship or is a cluster of individuals and cliques.

McPhearson from Monkmeier



Two sociograms of a church college-age group, created from a questionnaire emphasizing friendships and administered in mid-autumn and four months later. Three members lost and three gained during the period. Note signs of healthy growth: increased No. of choices (up from 1 to 6) over basic cleavage line; increased No. of mutual choices (up from 18 to 23); opening of foursome clique (Nos. 23-26);

integration of some isolates (Nos. 11, 12, 14 and Nos. 20-22 grouping) but loss of 3 isolates (Nos. 13, 15, 27); reduction of status of most-chosen members (Nos. 4, 23, 24); remarkable "chain" of mutual choices including 18 members, giving the sociogram a less shaggy and more unified appearance; a total of 76 choices made compared with 71 (of possible 84 at 3 choices per member).

such lines. Such classifications might be: boys and girls, fifth and sixth graders, different races, or different schools represented.

What are the values of a sociogram?

More and more we are turning our attention to the quality of our group life in the church. Those who study the "dynamics," that is, the moving forces within groups, emphasize the importance of the "climate" or atmosphere of the group in determining the direction the group will go and the growth and satisfaction that will accrue to its members. They point out that "social belonging" seems to be a psychological necessity, a prerequisite to the kind of growth Christians might call "rebirth." They indicate the important role that participation and honest interaction—emotional as well as intellectual—have in the educative process. All these factors seem quite directly dependent on the pattern of peer relationships established by individuals and by the group as a whole.

What can a group learn about these significant human relations by studying its own anonymous sociogram? What can the leaders learn by studying their copy, which includes names?

1. *They learn about groupings*; that is, basic cleavages within the group, subgroups, friendship "chains," trios, pairs, etc. A study of these patterns will indicate to what extent the group is a fellowship, as over against a mere conglomeration of individuals and small cliques.

2. *They recognize status problems*, noting whether there are a few shin-

ing individuals who attract the friendship of many, or if the relationships are more evenly distributed. Counselors, seeing who the high-status people are, can turn to them for leadership in difficult situations.

3. *They become aware of isolates*, individuals who receive no friendship choices. The counselors may be surprised at some of the dependable, mature, apparently likeable children or youth who turn up as isolates. These people usually need the group even more than the others, yet as things work out, they are often the ones who drift out to the fringes and eventually leave the fellowship.

4. *They see what specific friendships can be utilized in the growth of persons.* If isolate Paul chooses Jim, then part of Jim's Christian responsibility within the group is to draw Paul into the fellowship. If Darlene and Linda are the only links between two basic subgroups within the larger group, then the development of a total fellowship depends a great deal on their leadership. If Ronnie is the only one of a "foursome" to choose an outside friend, then he is the one most likely to help relate the clique to the whole.

5. *They can trace the growth of the group* through successive sociograms over a period of months or even years. The following changes would be clues to group progress: The extension of small pairs, trios, and foursomes into longer chains of individuals and small groups; the inclusion of isolates; increased number of mutual choices, changing a rather shaggy sociogram into a more cohesive

picture; reduction in the number of choices made toward high-status people, with a better diffusion of choices.

6. In general, *the sociogram provides a needed, objective group picture*, a sort of snapshot of how we related one to another, once upon a time, that gives the group a feeling of identification as a group and a common sense of mission regarding the unfinished tasks of including isolates, opening cliques, bridging cleavages, etc.

How does the sociogram affect the program?

With this anonymous picture before the group, supplemented by names in the hands of teachers or counselors, the group that is Christian is inevitably challenged. Here is a coldly objective picture, a Judgment of God, showing our poor, finite, exclusive, clannish, utilitarian ways of relating to one another. It is not an easy assignment to do business with a sociogram. But if a group has a concern for persons, then its program, its spirit, its formal organization, and its counseling will henceforth be developed with this "Judgment" in mind.

The senior high group of which the Grants were counselors did take the sociogram seriously. After a cabinet planning retreat they built their program around the theme "Open the Door," emphasizing a broadening and deepening fellowship. The next year at Promotion time, after reading the *International Journal* article, "Cube Groups—a New Idea in Youth Work"

(Continued on page 41)

Program ideas for young adults

by John R. FRY

Associate Secretary,
Department of Adult Curriculum,
Presbyterian Church in the U.S.A.
Philadelphia, Pennsylvania.

ple, they are not down on everybody older than they are. They respect wisdom or knowledge or skill or maturity when they see it. So the advisor can freely offer his ideas at planning sessions without fear. Then the young adults have something to think (and talk) about. With judicious counsel and occasional prodding from the advisor they can do the considering, deciding, and executing. The advisor is more like a prompter or a coach than one of the lead players or the director. His skill is discovered in how few times he ever has to get into the act.

Keep it informal

The informality that marks planning sessions ought to be carried right through into the actual programs. Informality tends to loosen young adults, helps them to express themselves, and encourages them to get what they want and need.

We must ruefully admit that most young adults have dropped out of the organized life of the church entirely. The churches today have a pitiful handful of the people who ten years ago went to church school or youth group each Sunday. Yet even the handful that has "stuck it out" is appalled by the stiff and wooden traditions into which unimaginative advisors have cast them. Lackluster programs can often be traced back to some unspoken law in the bowels of a church tradition that legislates young adults into incredibly dull and vitiated molds.

On the whole, informal groups using informal procedures get along best. Most groups do organize with stated officers, a treasury, business to conduct, plans to see to, and jobs to be distributed. But the program, if it is vital, is spontaneous and open: this means informal.

If a major speaker has been invited to share his wisdom or experience with the group, what he has to say is the important thing, not that he is saying it. In an informal setting he can be prodded, needled, helped, congratulated, or dismissed as a bore and everyone will profit from the experience. But if he carries off his speech in fine style and a few perfunctory questions are put to him, just before a closing prayer and a mad dash to fresh air, then that program can be counted off as a real bust.

Some program ideas

What happens in the actual group meetings is of decisive importance for the life of the group. The heart of a good program is content. Informality is necessary in dealing with ideas, but

YOUNG ADULTS do a lot of talking when they get together. Suspecting this, the leaders of a recent conference (described in a previous article)¹ designed the meeting to allow them to talk. And they talked endlessly, apparently loving it. Of course, they did many other things in the broad areas of eating and swimming, but at that conference most of their time and talent was spent in talking. The conference was deeply meaningful for that very reason.

Let them talk

No particular analytic skill is required to deduce what should regularly characterize a program for young adults: opportunity for conversation. A local church that has a young adult group under way or that is contemplating a group, should take its initial cue from this phenomenon. Young adults are not especially talkative people, not more or less so than any other age group. But they are in a peculiar emotional, social, and intellectual situation that seems to make face-to-face communication continually necessary.

Young adults for the most part live away from home, and they are out of school. Many old ties and old friendships have been broken. For the first time they are on their own; they face immediate problems of finding friends, a mate, and a job. Often they are lonely, perplexed, and anxious. They need to talk because they need to be understood, and they do have lots to talk about.

A program for a young adult group will constantly seek to meet this need, or else the group will slowly disap-

pear. On the other hand, a group intensively concerned with talking out the huge problems of life is going to thrive; furthermore, it will provide a rich and fruitful ministry to each member. This is the starting point for any consideration of program.

Let them plan

The advisor of a group of "working singles" spent a few minutes at the end of a session to outline in some detail six possible discussion topics. She had considered them carefully; each one of them looked good. Yet to her consternation all six were refused. One of the more candid group members said, "We don't want to talk about any of them." So she said, "Well, what do you want to talk about?" They, of course, didn't know—then, and in those circumstances.

An advisor of a young adult group will have learned a great deal about his task when he plans program *with* young adults and *not for* them. The planning of activities and study should be handled by a committee (if the group is large) or by the whole group in the most informal and unharried manner. Good ideas come slowly and have to be discussed at some length.

But the most important single insight is yet to come. Though candid, graceful, quite sophisticated, and grown-up, when young adults get into planning sessions, they don't have many ideas. This can produce initial shock for the advisor. Thereafter he ought to know what to expect. Young adults are quite skillful in analysis, but at the point of constructive proposals they have little wisdom or experience.

The delightful thing is that they do accept ideas and suggestions. Generally skeptical of authoritarian peo-

¹"Young Adults Have Their Say," September 1957 *International Journal*, page 4.

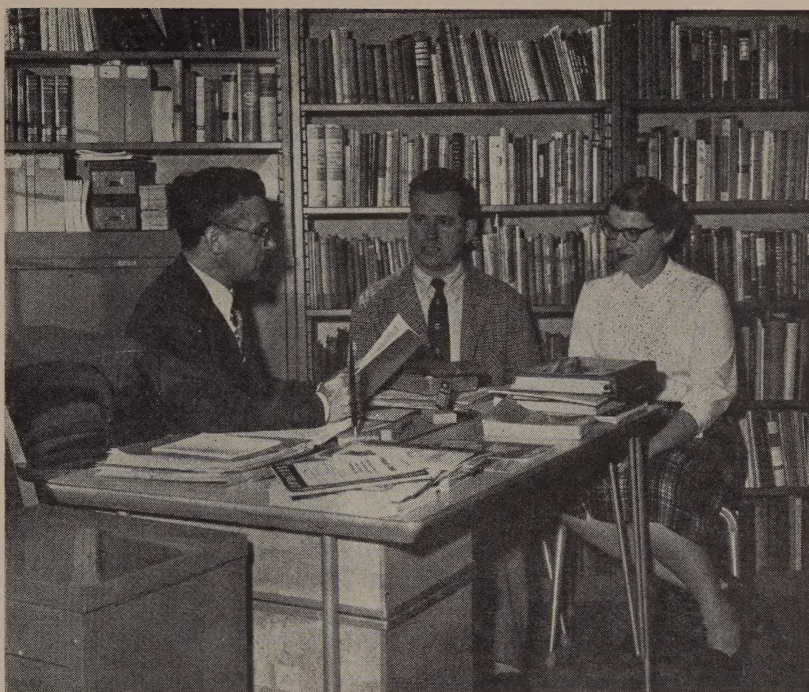
getting good ideas is the main thing. And here are a few ideas.

Discussion of basic problems. At the Wisconsin conference young adults broke their lives down into these basic problem areas: (1) vocation, (2) use of leisure time, (3) setting life goals, (4) achieving emotional growth and security, (5) sex life and mating, (6) family responsibilities and conflicts, (7) facing pressures of a changing culture, and (8) religious and spiritual growth. Each one of these areas was considered to be not only basic but urgent. Uniformly the young adults revealed that they had some acute problems in *every* area—all at the same time.

The program possibilities are endless. A group could spend eight sessions just defining the specific nature of each area. Then it could determine the more critical areas and do depth study of these areas, doing research, consulting experts, reading the readily available literature, looking at themselves through role-playing situations, reading contemporary plays and novels that deal with the particular themes, and above all using the resources of the Christian faith in coming to firm insights and answers. (One area alone conceivably could absorb a group's energies for months.)

This sort of program is highly relevant to any group, no matter of what size or location. The program is tailor-made for very small groups. Small groups composed of a friendly, familiar membership (probably small community groups) will discuss basic problems more readily than groups in larger communities or churches where members are not so apt to know each other very well. A large city group will probably do well to do the intensive study in many small groups (5-10), since face-to-face communication is really decisive for a full airing of these problems and a consideration of the resources of the Christian faith.

Seminars on worship and churchmanship. Young adults have expressed a congenital suspicion of the church; yet they are organized into church groups. This is a strange combination that offers a bountiful opportunity for discussion. A group could conduct a full examination of its own particular denomination, its history, structure, present position, and the character of churchmanship it requires of its membership. The only drawback to this program idea is the abysmal ignorance of the group. People don't want to expose their ignorance and for that reason may not express much interest in the idea. Yet in an open situation, when young adults understand that they will do the examining, and will be perfectly free



Young adults don't have many original ideas about the program, but they are willing to accept suggestions from persons whose wisdom or knowledge they respect.

Merrim from Monkmeyer

to arrive at their own conclusions, the whole idea may grow more attractive.

Worship is quite another matter. Good solid groups express their solidity many times by conducting elaborate worship services. And without too much insight into why they are solid or what worship is all about they can get gloriously sentimental. Obviously this is far better than the traditional two hymns, a poem, and prayer that many groups are addicted to—but not much.

Each denomination has in the past decade been actively producing readable and appropriate material on the nature and meaning of worship. This is a good place to begin investigating what sort of group worship will truly celebrate the grace and power of God in Christ. Making worship a subject for discussion introduces young adults to a mature understanding of themselves as worshipping Christians, and it also begins to answer the question of the group's worship services. This can provide serious and provocative program.

Use of speakers. Speakers are generally poor program even if they are good speakers. Young adults in church have the feeling that anyone standing in front of them is going to tell them off or give them the same warmed-over stuff they have heard dozens of times. Speakers should occur: to meet a particular need at a particular time. And they ought to

have something of particular importance to say which the group is anxious to hear. Large groups have trouble with too many speakers and not enough talking. The only way to deal with this is to break into smaller groups to get some talking done which may provide the occasion for a speaker. Small groups have the opposite problem. They don't have enough speakers. These groups might be surprised to discover how easily they can import resourceful and stimulating people.

Curriculum materials. Most denominations have some regular study materials for young adults that should be considered carefully. A great deal of these materials can be used for program themes and resources. Also, many denominations have prepared pamphlets outlining ideas for the structure and program of young adult groups. These materials also suggest books, audio-visual materials, and other resources.

The denominations working together through the Cooperative Publishing Association are publishing a series of pocket-size books called the Faith for Life series, specifically designed for young adults. The first four books are already off the press: *Come and See*, by John Skoglund (Judson); *How Free Are You?* by Robert Hamill (Abingdon); *The Stranger in My House*, by Walter Sikes (Bethany); and *The Big Dif-*

ference, by Barton Hunter (Bethany). Twelve other titles are contemplated, to be published four a year. This series sounds particularly stimulating and should certainly be taken into account by the program committee.

The Layman's Theological Library (Westminster Press) is composed of ten volumes, eight of which will have been published by the end of the year. These slim volumes provide low-cost and high-powered resource material for almost any program idea.

The rash of paper-back books now being published makes it possible for any group in the United States to have adequate and stimulating resources at small cost and with little trouble.

Action Projects. These people are great doers as well as great talkers. They have lots of spare time, generally, and they have an adventure-some spirit. Thus the more compelling project they get involved in, the

harder they work. Painting a Sunday school room may be fun, but this is not expressly the limit of the sort of things young adults do well. They can support refugee families, take active group roles in local church support, lend their efforts to short-handed yet worthy community service outfits, study and assume political responsibilities, survey local social situations (one group tried to desegregate a swimming pool), assume a share of the support for an orphanage, and do a myriad of odd jobs that are both worth-while and challenging.

Projects are a distinct part of program and should be carefully planned and executed. Young adults have the enthusiasm of young people and a great deal more sense, which makes them more responsible and thorough. Many times a good action project makes a solid group in a way that talking alone never will.

A final thought

Almost any program that a group has creatively conceived ends in a discussion of the Christian faith. This is almost inevitable, because simply talking problems or trading religious clichés does not touch the aching emptiness of contemporary man. A group need not simply talk about religion once in a while to keep up its affiliation with the church. A creative program that takes young adults seriously for what they are throws them in maximum contact with the Christian faith. The prime function of program is to present all the dimensions of the Christian faith to all the personal dimensions of every group member. And this kind of program doesn't grow in the garden. It is produced out of the humility and honesty of people who are regularly challenged to become mature Christians.

Better leaders for youth

How to select, recruit and train them

by Walter J. LANTZ

Director of Field Program and
Leadership Education, United Christian
Missionary Society, Indianapolis, Indiana.

THE CHURCH SCHOOL SESSION was over, and Mike Bardos, teacher of a senior class, felt good. It was the kind of "good feeling" that comes when things have gone well—a sense of satisfaction that a task has been completed in a helpful and worthwhile manner. One of the students had made a report and it had been well received by the rest of the group, touching off active discussion. The topic was of interest to the whole class, and everyone had an opportunity to "get into the act." Mike had lost all status as the teacher and was noticed only when he made a contribution to the discussion. Once the class got hung on a point and Mike suggested a ten-minute breakup into

study groups to search for additional information. Everyone agreed and returned to the group with new knowledge to add to the discussion.

It had been a good session. Mike could sense it in the faces of the young people as they left for the morning worship service and in their voices as they continued talking while they walked down the hall.

What makes a good adult worker with youth?

Had any one of the young people been asked about their teacher, the reply might have been a bit strange to those unfamiliar with teen-age jargon, but it would have meant "He's

tops." How did he get to be a good teacher of youth? I know Mike Bardos, and he hasn't always rated this kind of compliment.

Mike Bardos and other adults who have become significant teachers and counselors of youth were not born to the task, but have developed over a period of time.

In searching out persons to train for these responsibilities in the church, we need to be very sure that three things are already apparent in their lives. They are as follows: (1) a well-grounded and thought-through Christian faith; (2) an understanding of the Bible sufficient to interpret its meaning to others; and, (3) emotional maturity. Each of these will deepen with experience and training, but that takes time. Newly selected persons must bring these qualities to the task from the very first. The greatest contribution an adult makes in shaping the lives of the youth with whom he works is made through what he is, rather than what he says. Method or technique cannot substitute for personal Christian conviction.

Each potential adult worker with youth needs to have other qualifications as well:

(1) He needs to possess a warm friendliness and sincere interest in others.

(2) He needs to be youthful in his outlook, willing to be challenged by new insights, unwilling to accept the *status quo* as a matter of course,

ready to search for new and better ways of self-expression. Age is no criterion so long as his outlook is youthful.

(3) He must be willing to take training to increase his effectiveness. This does not mean taking one first or second series standard leadership course, but having a series of experiences which will help him to continue to grow so long as he is in a leadership position. The lack of feeling of need for growth causes many adults working with youth to give mediocre rather than significant leadership.

(4) He needs to love youth, and to know the difference between a smothering affection and a mature concern for the welfare of young people.

What training opportunities are needed?

The church has developed the leadership education program to such an extent that no person, regardless of where he is in the process of growth, needs to do without training. Newly recruited teachers and counselors of youth may sit down with the director of Christian education or the departmental or divisional superintendent and work out a reading schedule according to the individual's needs, his task, and his experience.

An excellent training opportunity is that of serving an apprenticeship with a successful teacher. In this way one learns by observing and helping, without bearing the full responsibility. More responsibility can be given as the trainee develops, until he is ready to accept a class of his own. This in-service training is important for new personnel and serves as a "refresher course" for those changing age groups or accepting new assignments. It is especially valuable because of its very informal nature.

As these adults mature in their effectiveness they will profit greatly by attending district and state laboratory training schools, then regional and national schools. In the Disciples of Christ fellowship our most significant training program for both professional and lay workers has been in a national school for adults working with youth in the church. This experience is open to ministers, directors of youth work, directors of religious education, youth department superintendents, and youth counselors and teachers from the local church, as well as district, state, and national youth-work personnel. Through this school there is slowly evolving a common philosophy and common procedure for working with young people. From this school come the per-



In an observation training experience, students see a session conducted by competent adult workers and then have time to evaluate what they have seen.

T. P. Inabinett

sons who give added time to staffing regional, state, and district training schools.

The most valuable training, we have found, is the observation or demonstration type of experience. The adults who come to such groups are shown how a session is planned; they see the session carried through by competent adult workers; and then they have ample time to evaluate what they have seen. In some of the schools, the students have an opportunity to take the class session or the evening fellowship session as lead teacher or counselor, and have their work evaluated by the group. This is even more valuable than the observing, because the student learns by doing.

Both observation and laboratory schools use youth classes for demonstration. Laboratory schools usually run for a week or more, while observation schools are often held for two or three days.

Courses of the Standard Leadership Curriculum also help to ready adults for working with young people. The special courses in Bible, teaching methods, missions, and group work, which are generally offered in denominational and interdenominational leadership schools are especially valuable. Those responsible for organizing and administering the leadership education program in the local church should be fully aware of the needs of those who are to take training and should provide courses which will help the students to meet their individual needs as nearly as possible.

Churches having the least difficulty with recruitment are those having specific qualifications for teachers and counselors and an adequate program

of training to present at the time new personnel is approached. Those responsible for recruitment must recognize that concerned and committed Christian adults are not challenged by being told that the task requires little time and effort. Teaching or counseling in the youth department of the church is a demanding, time-consuming task, often difficult but always rewarding. People more readily accept tasks which require their best.

Ministers and ministers of Christian education have a great responsibility toward those who are in leadership positions. No amount of training can prepare adult workers with youth to guide the Christian growth of church young people without a helping hand from the pastor and other church staff.

Training is important, for this is the way to help concerned persons grow. But although methods and techniques are important, they are not the main objective in the training program. An understanding of one's adult role in his relationship to youth is perhaps the most necessary single objective of a training program. Next to this is a growing knowledge of the age group with whom a person is working. Along with these is the development of an ability to see and present the youth program in its proper perspective—not as a program for church youth, but as the young people's part of the program of their church.

Through such experiences as these adult leaders of youth may increase their own stature as Christians and may learn how to use what they are and what they learn to help young people come to a better understanding of God's will for their lives.

Out-of-doors all year —with juniors

by Olive D. SPARLING

Director of Children's Work,
Board of Christian Education,
The United Church of Canada, Toronto.

EVERY SEASON of the year is full of adventure, surprises, and delightful experiences for juniors when they go out-of-doors. Such experiences can lead to religious growth if the juniors are accompanied by an adult who is aware of the possibilities of relating the adventures to Christian objectives. The goals and values of outdoor experiences have been stated in previous articles in the *Journal*.¹ This article deals specifically

with outdoor activities in the fall, winter, and spring.

Each community will have its own peculiar setting for outdoor adventure. An interesting project for juniors is to survey the possibilities in their own community. Are there opportunities for skating, tobogganing, and sleigh riding? Are there places to go fishing? Is there a bird sanctuary, a beaver dam or wooded area where deer and other animals live during the winter months? It may be a surprise to discover all the wonderful opportunities that are near at hand.

What times are best for outdoor activities? No ruling can be given since the best times will vary in each com-

munity and according to the weather. In the fall and winter months, Saturday is often a day when juniors are free to explore the out-of-doors. It is best to plan such outings during the midday when the sun is brightest and warmest. Sometimes short expeditions can be carried out after school on weekdays, as well as on Saturday.

Clothing is an important item for the group to consider when planning outdoor activities, especially during the late fall and winter months. Footwear should be durable and sturdy, protecting the feet from dampness and cold. Juniors should not be encouraged to participate in outdoor activities unless they are properly and comfortably clad. It is not advisable to take undue risks.

Planning is essential if outdoor experiences are to be appropriate and worthy. For the most worth-while experiences the group should be kept small—no more than six or eight juniors with an adult.

In the autumn

Gardening was the order of the day for one group of juniors. In their church club they had discussed ways they could beautify their community, and decided to start right in their own churchyard. One Saturday morning in September they and their leader set to work. They removed weeds and rubbish from the flower beds and shrubbery, raked up the fallen leaves, mowed the lawn for the last time that season, and planted tulip bulbs. In the few hours' time their churchyard was tidy and clean, ready for the winter.

By noon they were ready for the noon meal which they had planned and arranged to cook in the barbecue pit of their friend next door to the church. It was a hungry and eager group that busied itself in building the fire, preparing a pot of chili con carne and a pot of cocoa.

The juniors were tired by then, but did not disperse until they had decided to help a sick widow in the community by offering to gather in the vegetables and clean up her garden.

Gathering leaves became a delightful activity for another group of juniors. The streets of their town were lined with trees which were now a riot of color. The boys and girls wanted to keep some of this beauty beyond the few weeks when the trees were at their "best." One

(Continued on page 13)

An activity for juniors in the spring might be gathering forsythia to make into spring bouquets for the church.

Clark and Clark



FOR CHILDREN, the out-of-doors is an answer to their problems. There they can forget them if they can't solve them. They can find new interests that open wide vistas of learning. They can go it alone or in small groups. They can explore and come back tired but jubilant.

The church needs to become more aware of this "raw material" for spiritual growth outside its doors. In the program of Christian education there is room for new patterns. The goals of Christian education can readily extend to activities beyond the formal, often musty classroom setting.

Children need to experiment with ideas through a wide variety of experiences, and in the out-of-doors there is freedom to do this. Relationships to each other and to God become clear as they see the inter-relatedness of the world around them. Purpose in life defines itself more clearly if a child is permitted to catch glimpses of God's revelation in the world around him. Children begin to see God the Creator and the sustainer through the plan that is evident on all sides in the out-of-doors. The wonder that such a revelation brings leads to moments of worship that can never be surpassed.

Through all seasons of the year the appeal of the out-of-doors is strong. In a previous issue we were especially interested in a program for summer,¹ but in addition the church has opportunities all year long. Here is an area where church and home can find common ground.

First, there is the activity that is of the church school "spill-over" variety. Never yet has a Sunday morning session been able really to help children grasp the magnitude of the Creation. Good teachers everywhere have tried, but it takes assistance from parents to help catch the meaning of Psalm 8:3, "I look at thy heavens, the work of thy fingers, the moon and the stars which thou hast established." It takes an excursion into the out-of-doors on a clear, cold winter evening when the sky is clothed in full glory of stars.

Parents can be enlisted in such "study" sessions. In one locality a grandparent invites children to look through his telescope and permits them to talk and talk about what they see. Children become stimulated through such activities to delve into the mysteries of God's great universe. One primary child "read a book on stars through three times on her own initiative" after her family and she

Out-of-doors all year —with primaries

by Irene BALLIET

Associate Director of Children's Work,
Board of Christian Education and Publication,
Evangelical and Reformed Church,
Philadelphia, Pennsylvania.

had looked at the heavens and talked about them.

Without the help of adults, such experiences are not likely to occur. A few children may be encouraged to observe the heavens by themselves, but many more never get beyond the ground or the scolding voice that calls: "It's late; come on in." Here is an opportunity for the church to enlist parents who will conduct these specialized, early evening "tours" into worlds unknown to the child but tremendously important to him as he builds his concept of God.

Another example of this kind of carry-over is the planting theme. Often the planting is done indoors, with no time for follow-up watering and never a thought of the harvest. Much more could be done if this became a small group activity in some-

one's back yard. Sowing, weeding, and reaping in the time of the year when these tasks need to be done, and in a space that gives freedom of choice, make for a far more realistic procedure than meager attempts at gardening in a flower pot. Such an adventure needs an adult supervisor and will take much time, careful tending, and persuasive ability, but the satisfaction experienced by a child when he harvests the fruit of his choice—tomatoes, beans or flowers—can never be provided in any other way and will never be forgotten. He will understand certain scripture passages better because he saw the words in action.

Other possibilities present themselves when harvest time arrives—flowers for shut-ins, "tossed salad" for the family, a small basket of tomatoes



Adventures sometimes happen when children go out-of-doors. One primary boy even found a friendly family of blue-headed vireos in the woods, in spring.

Harrison from Monkmeyer

¹ "Out-of-doors in summer—with primaries," June 1957, page 8.

for someone, carrot tops for Billy Jones' bunnies. Such informal activities with children are not easy, but they contain the substance that challenges the child and the leader, too, to more meaningful Christian living.

In an article in the April 1957 issue of the *International Journal*, LaDonna Bogardus gave some guiding principles for outdoor activities with children. We'll do well to review them and check what has been said so far with these principles.

1. Did the activities grow out of interest?
2. Were these real tasks performed by the children and of their own choosing?
3. Did the settings provide as much freedom as possible?
4. Was there an adult to help the children?
5. Were children led to extend their understanding to others?

These principles require a relationship between parents and church school teachers which enables both to make a great contribution to the Christian nurture of the child. Parents may continue experiences initiated in the church school, and teachers may make contributions to experiences initiated in the home. Parent-teacher meetings become really significant as meaningful, concrete experiences are planned for children.

In the same way seasonal activities in small groups can be much fun and an enriching adventure for old and young.

During the very cold weather, in the short, precious hours after school, groups may be organized for: sledding, skating parties, snow sculpture, tracking animals, going on a winter hike, looking for winter buds.

In one community, the local doctor signed up to organize sledding and skating groups once a week, during January and February, between four and six in the afternoon. His two daughters were a part of the group. He was never disappointed. His quota of six was always completely filled with a waiting list on hand. Very few medical "emergencies" occurred at the times sledding was possible so that father, daughters, and neighborhood friends enjoyed the thrill of sledding and the security of having an adult go along and "see what fun it is."

Other wintertime activities might be: observing animals in winter, making and filling bird trays, learning to recognize trees by their leafless shapes. As the days get longer it would be fun to make a sundial to mark the hours.

During the rainy season, groups may have to retreat to the woodshed, the porch, the protected alleyway be-

tween the houses, a basement recreation room, or a well-lighted church room. Retreat, yes, but only to reinforce action, perhaps as a group of children did who produced an "orchestra."

"They began making instruments. Some ideas had been supplied by the music teacher at school, but much of it was original. They sawed a broom handle and notched pieces for rhythm sticks. They made ingenious rattles out of an ice cream box, from two plates taped together, and also from an old artificial Easter egg—all with stones in them. They robbed the pantry of a skillet for a gong; extracted a promise from one father to make an inner tube drum, and from another father to 'think of something else.' They spent a long time trying to make something out of English walnut shells but didn't succeed."

When the instruments were completed, the parent made suggestions for a "concert." The music was partly secular and partly religious but in all cases good music and within the children's understanding. Some of the "concert" pieces enlisted the young voices in songs of praise and thanksgiving.

This is an excellent illustration of the adult's part in the proceedings—not the organizer, not the doer, but the supporter who kept the activity together for a fruitful, joyous group experience.

One rainy day adventure started with dolls, boys and girls both playing, because "fathers always need to be around." With this group, reports a mother, the "dolls began as children being dressed for a cold day out-of-doors, became stewardesses on planes flying from country to country. This generated (or should I say blossomed) into a full-fledged adventure series. One girl traveled in Africa through crocodile country and had to be rescued (out of the rain, by the way). Next time I tuned in we were having a shipwreck, replete with lifeboats, swimming to rafts, being sucked under by the sinking ship, losing all your clothes."

In this adventure the mother was needed to see that the children were dressed properly, but they were allowed to go right outdoors, where occasional "sprinklings" added to the thrill. The family relationships experienced in this group were worth anybody's time to observe. The healthy give-and-take, as well as the concern of the rescuers for those to be rescued, built a real "fellowship." Very little had to be contributed by the adult in this case because the vivid realities in the rain took over and mother served only as a "thermostat" to keep the

activity in bounds.

In the fall of the year, the leader may organize expeditions to: investigate weather, observe the work of the wind, observe the direction of clouds and the formation of clouds, and to observe animal activities. Other purposes of the outdoor trips might be to: collect seeds, take color photographs of the magnificent changes occurring in nature, and restore spots of eroded earth before winter sets in. Some of the collections made on the trips may lead to starting a museum.

These expeditions require a little advance study on the adult's part. One never can be sure of the experiences he will have on one of these expeditions, but of one thing he can be very sure: the children will have questions. What causes storms? Why does God send floods that kill people? Did God plan the hurricane Audrey? Why do some insects eat other insects? The following books will be of great help to leaders who have read them before the question bombarding starts:

God Planned It that way, Muller
Questions Children Ask, Bro
Opening the Door for God, Sweet
The Questioning Child and Religion, Hunter
God's Work in His World, Venable

Finally, leaders should consider a series of games—a game club perhaps, with ideas brought by the children. These ideas will change with the time of year. Spring will bring a rush of rope jumping. A club mother writes: "Shy little Jackie is no longer just an 'ender' in rope jumping. She jumps in and out with ease. She can turn, hop, salt, pepper, all to the rhymes sung by the friends she has gained as she learned. The support of these chanting friends is most important. They know at least ten involved rhymes that end with 'red hot pepper.'"

If time and space were available, more approaches could be listed, but each friend of children will have ideas of his own. Some activities need to be parent or leader-directed; others come about through the initiative of the child while adults lend a listening ear, a watchful eye, and an understanding heart. All of the planning, however, needs to be done with the guiding principles in mind as listed above.

"Let's go out-of-doors." There's something about the invitation that speaks of new horizons, of excitement, and adventure. It speaks of change from the limited indoor settings children meet day by day. Best of all, if those who lead the groups out-of-doors go with an awareness of God in all that they see, they can lead the children into new dimensions of Christian growth.



A hike
through
glittering
snow—
perhaps
with stops
to make
snow
sculpture
or follow
animal
tracks—
may be a
never-
forgotten
experience
of joy for
children.

Harold M. Lambert

Out-of-doors all year —with juniors

(Continued from page 10)

day after school, they and their leader went on a walk around their town to gather leaves. It didn't take long to fill several baskets with richly colored maple, oak, and elm leaves. In order to preserve them, they pressed the leaves between the pages of magazines and put weights on them. The next day they met again to wax the leaves by placing them between sheets of heavy wax paper and pressing them with a warm iron. The group planned to give some of these to the children's hospital so the children there could place them in scrapbooks or make murals for their rooms.

A *winter garden* or *terrarium* adds beauty to the indoors. A group of juniors went on a hike to find suitable things for a terrarium. They gathered mosses, small but unusually shaped stones, a little loam, sprigs of pine, partridge berries, and tiny plants. When they returned to the church they placed the soil and mosses in a glass container (fish bowl or glass jar with opening large enough for the hand to go into it), building up the "garden" higher at the back and placing the tallest plants at the front to give perspective. This gave the effect of a garden on the side of a hill. A few drops of water were sprinkled on the garden and the opening was covered with a piece of glass. (If the garden is kept in the sun, it will keep fresh and green for a long time.) These juniors were so pleased with their efforts that they

decided to make several "winter gardens" for the various departments of the Sunday church school.

Winter bouquets can also be made to beautify the home or church. A junior boy and girl invited a few of their friends to join them and their father to go on a hike one crisp autumn day. They collected sprigs and branches of spruce, dry grasses, weeds, branches with berries, seed pods, lacy and well-shaped twigs without leaves, to make winter bouquets. On their return, they decorated their treasures by gently dipping the branches into a pail of water on which a small amount of aluminum paint had been poured. The paint rose to the top of the water, and when the branches were drawn through it they were covered with the silver paint. The boys and girls hung the branches up to dry and several days later arranged them in beautiful bouquets for their mothers.

In the winter

As well as outdoor sports and activities that have already been mentioned, there are others that will be of interest to juniors.

A *winter hike* may give the juniors an opportunity to identify animal tracks and discover how the animals care for themselves during the winter. It may be a real surprise to discover

the ways in which many creatures spend the winter: earthworms, beetles, frogs, snakes, groundhogs, ducks, chipmunks, rabbits, and squirrels. In such discoveries, juniors can be guided in their understanding of God's plan for his creatures.

The winter sky is often an object of awe and wonder to juniors. One group of juniors had been studying about God's plan for his world and becoming acquainted with some of the psalms. As a result, they decided to go to a suitable spot where they could see the night sky. They spent some time in their group studying several star books and becoming acquainted with some of the winter constellations. When the night arrived for their star hike they were prepared: they had dressed warmly and brought along a few star books and several strong flashlights. The leader had invited a friend who was familiar with constellations to join them and help them to identify what they saw.

This was such a rich experience for these juniors and their leader that at their next group meeting they wrote about it in the worship book they were preparing. A prayer litany was a natural expression of this experience, and one which had deep meanings for these boys and girls.

(Continued on page 48)

There's a *Bonus* for you . . .

. . . in every issue of the *Journal*. Extra pages will be added to the *Journal* each month to bring you the current evaluations of religious films, filmstrips, records, slides, and A-V equipment. Now's the time to increase your church's use of the *Journal*, and keep all your staff up-to-date on A-V releases. See club rates on page 1.

Resources for children's worship

by Elizabeth ALLSTROM

Specialist in the Christian education of children;
writer of the *Journal* worship resources
for the primary department, 1957-58.

FOR MANY LEADERS of children's worship, a resource is defined quickly and simply in the one word "book." They say: "I need so many books—:

"Books to help me understand some of the conditions of children's worship and how to develop a service;

"Books with suitable stories to tell and helpful directions for telling them;

"Books with appropriate songs to sing and suggestions for other uses of music;

"Books of poems which will light up the children's minds and bring new insights and understanding about ordinary experiences of life;

"Books that describe the emotional and intellectual abilities and limitations of the boys and girls I lead in worship, that I may learn to lead them aright."

Yet no service is made worshipful because it comes out of a book or from any printed page. It becomes worshipful when materials are presented in such a way that children are able to reach out and discover God in their own way, then begin to dedicate themselves to him and let his plan work in their own lives.

The books mentioned here may already be in your church school library. If not, they may be ordered from your denominational bookstore or from the publishers.

Books about worship

As Children Worship, Jeanette Perkins. Pilgrim, \$2.00. (P)¹

Children's Worship in the Church School, Jeanette Perkins Brown. Harper, \$2.50. (P)

More Children's Worship in the Church School, Jeanette Perkins Brown. Harper, \$3.00. (P), (J)

¹ The symbol (P) means that the book is intended for primaries; (J), for juniors.

Leading Children in Worship, Sophia L. Fahs (pamphlet). Beacon Press (J)

The materials suggested above give both inspiration and help. Written out of many years' experience, they present such vivid and natural pictures of the creative process in children's worship that the reader almost becomes a participant with the children. He discovers that children's worship is more than reciting Scripture or listening to Bible stories; that effective worship requires quite a different kind of preparation from that most leaders are accustomed to make; that in making such preparation the leader himself grows.

The books describe some of the necessary conditions for children's worship and discuss certain areas of experience from which it may emerge. Each book gives abundant samples of children's creative prayers, litanies, poems, discussions. Each one describes services in which these contributions are used. The reader begins to believe that his own groups may be equally creative and begins plans to use their contributions.

Included in the books and pamphlets are rich and unusual source materials for worship leaders. These have been assembled as the result of long and continued search for just the right story or bit of poetry to enrich a particular experience, just the right song, prayer or Scripture to "make the point" and to crystallize the group's thinking. This veritable treasure of unusual material challenges each leader to begin at once to use it in similar creative ways in his own services.

Books about storytelling

The Storyteller in Religious Education, Jeanette Perkins Brown. Pilgrim, \$2.00.

The Art of the Story-teller, Mari Shedlock. Dover, \$2.95.

How to Tell a Story, Ruth Sawyer (pamphlet) Free from *Compton's Encyclopedia*, Chicago, Illinois.

Storytelling (pamphlet) 50c from Association of Childhood Education, 1201 15th Street, N.W., Washington 5, D.C.

Books of stories to tell

The Round Window, Elizabeth Allstrom. Friendship Press; cloth, \$2.00, paper, \$1.25. (P)

The Singing Secret, Elizabeth Allstrom. Friendship Press; cloth, \$2.00, paper, \$1.25. (P)

Jesus, Friend and Helper, Elizabeth Allstrom. Abingdon, \$1.50. (P)

The Story of Jewish Holidays and Customs, Dorothy F. Zeligs. Bloch, \$3.00. (P), (J)

Missionary Story Hour, compiled by Nina Millen. Friendship Press; cloth, \$2.00, paper, \$1.50. (P), (J)

Sidewalk Kids, Gertrude Rinder. Friendship Press; cloth, \$2.00, paper, \$1.25. (J)

Many Hands in Many Lands, Alice Geer Kelsey. Friendship Press; cloth, \$2.00, paper, \$1.25. (J)

Stories for Junior Worship, Alice Geer Kelsey. Abingdon, \$1.50. (J)

More Stories for Junior Worship, Alice Geer Kelsey. Abingdon, \$1.50. (J)

From Long Ago and Many Lands, Sophia L. Fahs. Beacon, \$3.00.

To some leaders of children's worship, having a story, *any* story, is the important consideration. Without a story—what holds the service together? Other leaders are concerned about the kind of story they tell. They recognize the story as one of their most important tools of teaching and are willing to search for the right one, the worthy one, the one which will help them to accomplish their Christian purposes of helping each child to:

Recognize a purpose and plan in all life;

Wonder about the great mysteries that surround him;

Have an appreciation for himself and others;

Want to live at his best, to use his skills and talents in the service of others.

Finding the worthy story is not easy; it seldom appears at the exact time it is needed, and it must be searched for and its merits evaluated again and again. Such leaders ask:

Is the story relevant?

Does it meet the immediate need?

Does it have something important to say?

Does it emphasize the theme of the service?

Is its length suitable for the listeners?

Are the words familiar to them, the meanings understood?

Much of the story's effectiveness is due to the story itself, yet the story always demands a leader's best efforts

at telling; his second best is never good enough.

The wise leader never discards a good story. While a particular story may seem unsuitable for one occasion, it may prove exactly right for another. The story file is constantly in the making and will include stories of many and varied subjects.

Books about music

The Use of Music in Christian Education, Vivian Morsch. Westminster, \$3.00.
Music in Christian Education, Edith Lovell Thomas. Abingdon, \$2.00.

Books of songs to sing and music for listening

Hymns for Primary Worship. Westminster, \$1.50. (P)
Sing, Children, Sing. Abingdon, \$1.50. (P)
Song and Play for Children. Pilgrim, \$2.00. (P)
The Whole World Singing. Friendship Press; cloth, \$2.75; paper, \$1.50. (P), (J)
Hymns for Junior Worship. Westminster, \$1.50. (J)

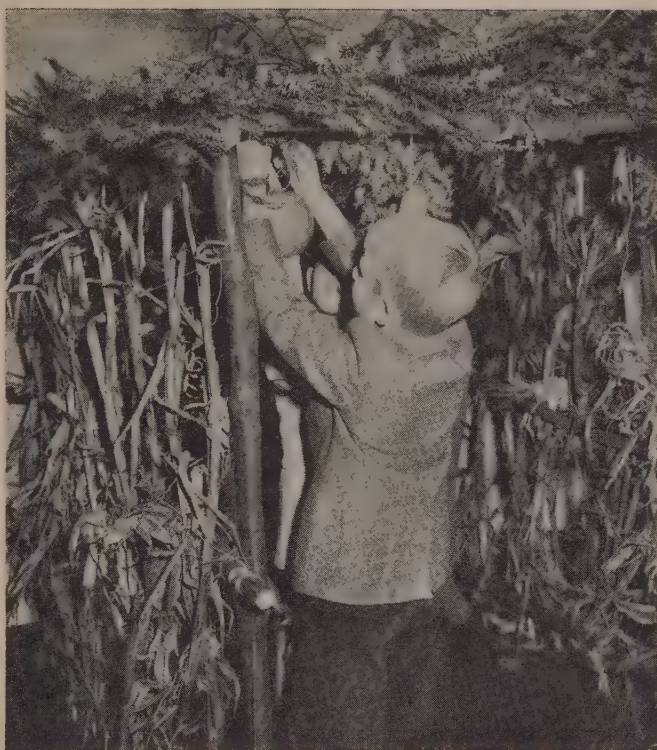
Music also is an important tool in Christian education. It speaks in the language of tone, rhythm, mood, feeling. It has the power to draw its listeners to each other and to God.

Music, although used regularly in most services of children's worship, too often gives the impression that little if any planning or thought has gone into its preparation. The instrumental music frequently seems inferior and unrelated, and the songs often appear to be chosen because the children "know them" rather than because they contribute to the purpose and theme of the service or meet such necessary criteria as:

Having concepts and words that the children understand;
 Words that are worthy of the music;
 Words that may be enjoyed as poetry;
 A tune within the children's voice range;
 A tune that is worthy for "listening."

Untouched, untried, and apparently unknown are many delightful, creative, and important music experiences which are waiting to become a part of children's worship if and when leaders begin to recognize their value and find the courage to adventure in their use, as:

Expressing feelings rhythmically with music;
 Pantomiming a story to music;
 Appreciating music through listening;
 Creating and using a tune for a favorite poem or Scripture verse;
 Creating and singing a new stanza for a favorite song;



Children help to make a Succoth booth. A song Jewish children sing at such a time is printed on page 30.

Clark and Clark

Creating a choral reading with musical accompaniment.

Books of poetry

Poetry is included in the books listed under the heading, "Books About Worship," above, and also in the following:

The Children's Hour, Volume V.
My Book House (poetry found in several volumes of this set)
Poems for Children, Eleanor Farjeon. Lippincott, \$3.00.
Sung under the Silver Umbrella, selected by Committee of Association for Childhood Education, Washington, D.C. Macmillan, \$2.75.

Two out-of-print books of poetry, which you may be able to find in a library, are:

Poems by a Little Girl, by Hilda Conklin, and *For Days and Days*, by Annette Wynne.

Each leader of children's worship knows and uses his favorite volumes of children's poems. He will have a feeling of extra security in his preparedness, however, if his notebook contains a few special poems that capture unusual feelings and attitudes, that picture day-by-day events in children's lives, that describe weather conditions.

A poem about the rainbow can make a child's world shining and different because the phrases speak to him in a musical pattern that runs,

skips, and dances. It can especially teach and inspire if it is shared the moment he himself discovers the colorful, graceful arch across the sky, rather than shared days or weeks later. So also with poems that sing of rain, wind, snow, falling autumn leaves, the park in spring.

There are many universal truths wrapped in the poet's words and waiting to be recognized by the children. The thoughtful leader searches for them and uses them again and again so that the children may think about their meanings, return to them, and remember them.

Books about children

The Child from Five to Ten, Ilg and Gessell. Harper, \$4.50.
The Questioning Child and Religion, Edith Hunter. Beacon, \$3.00.
Heaven in My Hand, Alice Lee Humphreys. Knox, \$2.00.

Toward Understanding the Boy in Middle Childhood, Ages 6, 7, 8

Toward Understanding the Girl in Middle Childhood, Ages 6, 7, 8

Toward Understanding the Boy in Late Childhood, Ages 9, 10, 11

Toward Understanding the Girl in Late Childhood, Ages 9, 10, 11

(Pamphlets, 25c each, from R. E. Somme, Publisher, 30 Yale Street, Maplewood, New Jersey.)

Portfolio for Primary Teachers and *Portfolio for Junior Teachers*, 75c each

from Association for Childhood Education, 1200 15th Street, N.W., Washington 5, D.C.

Understanding Young Children, by Dorothy Baruch, and *Understanding Children's Behavior*, by Fritz Redl, 60c each from Bureau of Publications, Teachers' College, 525 W. 120th Street, New York 27, N.Y.

The leader of children's worship often may wonder if he ever can know all there is to know about children. The resource material suggested above can help him to try. It is certain to provide needed helps, new information, usable suggestions for all who approach their responsibility

seriously and earnestly, who seek to become sensitive to the children as individuals, who work to recognize and to better understand their interests, attitudes, abilities, skills, limitations, who want to reach them where they are and to direct them in their growing.

Partners—

Weekday and Sunday church school teachers
need each other

by Dorothy Adams UNVERSAW

Director of Religious Education,
Charlottesville and Albemarle County, Virginia.



A Sunday school teacher who visits a weekday church school class may observe some new teaching procedures which she will want to try out in her own class.

Cincinnati Weekday Schools

MY SPECIAL RESPONSIBILITY in Christian education is that of a teacher and supervisor of weekday religious education on released time from the public schools. Probably yours is that of a teacher in a Sunday church school. We are both church school teachers. For convenience, therefore, let us call my colleagues weekday teachers, and yours, Sunday school teachers. We have much in common.

A good teacher wants to help each one of her pupils as much as she is able. She needs to know what makes Johnny tick and why he ticks the way he does. To help each child reach his highest spiritual development, a teacher should know something of his background, his home, his friends, and his church affiliation.

Weekday teachers are handicapped in knowing their pupils well because they have literally hundreds of chil-

dren in their classes each week. To know each one individually seems an insurmountable task. However, when the weekday teacher knows Johnny's Sunday school teacher, she makes a giant stride. She can discover much about Johnny, and probably about several others in the class as well, by talking with the Sunday school teacher and visiting her class.

On the other hand, every Sunday school teacher readily admits that she has too little time on Sunday to teach all she would like. And it is so long between Sundays that sometimes she feels Johnny has forgotten much of what he was supposed to remember.

In thousands of communities over the country weekday church school classes are now being held. Possibly you, as a Sunday school teacher, have wondered what is being done in these classes, what the lessons are about, and what relationship there is between the weekday class and your Sunday school class. You may even have wondered if you could visit and see for yourself.

Many of our aims and objectives as church school teachers are the same. We both seek to increase knowledge in and of the Bible, and of the land of Palestine, and the events in the life of Christ. We both try to create and develop Christlike attitudes and actions in the pupils we teach. In addition, the weekday teacher tries to encourage every pupil to attend and become affiliated with a Sunday church school, and the Sunday school teacher tries to lead each pupil to dedicate his life to Christ and the church.

Pupils in the weekday classes held on released time are usually affiliated with churches of different denominations in the community. Also, hundreds of boys and girls are enrolled in weekday classes who have no church connection and have never been inside a church building. In a class there may be some who have never heard the Christmas story while others are regular members of churches and come from devoutly religious homes. The weekday teacher

refers all questions of doctrine to the child's pastor, if he has one, and recognizes the fact that "conversion" or "commitment" belongs to the church.

Friendship and cooperation between the teachers of the weekday classes and of the Sunday school classes are essential if the pupils are to be brought into closer relationship with God and the Church. Here are some things that you, as a Sunday school teacher, can do to bring about this cooperation.

What Sunday school teachers can do

Discover how many of your pupils are attending weekday classes, and encourage and help the others to enroll. There is still need to interpret the weekday program to some parents who do not understand it.

Visit a weekday class and introduce yourself to the teacher.¹ Your pupils will be happy to have you visit their class. The weekday teacher will be happy to see your interest and will hope to win your friendship. Many weekday teachers are strangers in the community. You will undoubtedly be surprised to find three to four times as many children in a weekday class as you have on Sunday. You may be surprised at the interest the pupils show and the high academic standards of the class.

Plan for a conference with the weekday teacher when you can discuss any problems you may be having with your pupils or materials. Share with her your knowledge and experience concerning your pupils, and discover what she has learned about them.

In your visit to the weekday class you will have noticed the materials which the children use. The teacher will be glad to go over these with you. You can see how the lessons supplement yours. The weekday teacher will also show you her aims and objectives so that you both may see how to correlate your lessons to make the teaching more effective.

You may discover through your visit to the weekday class certain methods of procedure which were effective. Try some of these methods in your class and see if they help you to be a better teacher.

Invite the weekday teacher to visit your class. Later on, you might like to ask her to teach a lesson for you to observe, so you may receive new ideas on the presentation of your materials.

¹In some communities it is required that visitors to weekday classes clear first with the supervisor or the sponsoring agency, rather than going to a class unannounced.

An important phase of this cooperative effort should be in sharing what you learn with other church school teachers. If your pastor is not acquainted with the weekday teacher, perhaps you can help them become aware of their common constituency and task.

Ask if the names of the unchurched children who have designated your church as a preference have been given to your pastor. When you or your pastor calls upon one of these pupils you will often find a whole family eagerly awaiting your invitation to attend your church. Thus these hitherto unchurched children, and possibly their families, may become members of your church.

What weekday teachers can do

Weekday teachers will improve their teaching and learn to know their children better by working closely with the Sunday school teacher. Much of what they can do is the obverse of the directions just given for Sunday school teachers. For instance:

Visit both the Sunday morning worship service and the Sunday church school of as many of your pupils as you can. Be sure to go early and introduce yourself to the pastor and the superintendent of the church school. Visit only one department and one class on a single Sunday. If it is at all possible, secure an invitation from the teacher in advance so that she will be prepared for your visit. Your pupils will be glad to help you make the necessary plans. You could call the pastor and gain his cooperation.

During your visit ask what curriculum materials are being used by the grade you teach. Try to get hold of copies so that you may see how to correlate your materials with those of the Sunday school.

Invite the Sunday school teacher to visit your weekday class and share with her some of the experiences you have had in your classes. Let her know you value her knowledge and experience by asking her advice on reaching the pupils you both have.

Consider it a real privilege and opportunity to assist in leadership education classes within the church or the community, and cooperate in every way possible with the churches in the community.

If the Sunday school teacher has not already asked for a conference to discuss mutual problems, suggest this to her.

How two of us worked together

I shall never forget one of my Sun-

day school visitors. Miss Little timidly came to my classroom and asked if she might visit the class. I was delighted. I soon found that she came from a church which was not interested in weekday religious education. However, two of her pupils, David and Tommy, were attending my weekday class and they talked so much about it that she had come to see for herself. David introduced Miss Little to the class, and Tommy shared his workbook with her.

When the class was dismissed she started to say "Good-by," but I hastily asked her what suggestions she could give me on how I could be a better teacher. I was really surprised at the torrent of words that poured from her lips.

"I had no idea what weekday church school was doing; I had to see for myself. It is wonderful to see how the children use their Bibles, and work on the notebooks by themselves. When David said there were forty children in the class and that you met for a whole hour I wondered how you could keep them quiet! I've learned a lot today. These children were really interested in all that was going on. Won't you come and visit my class and give me some help?"

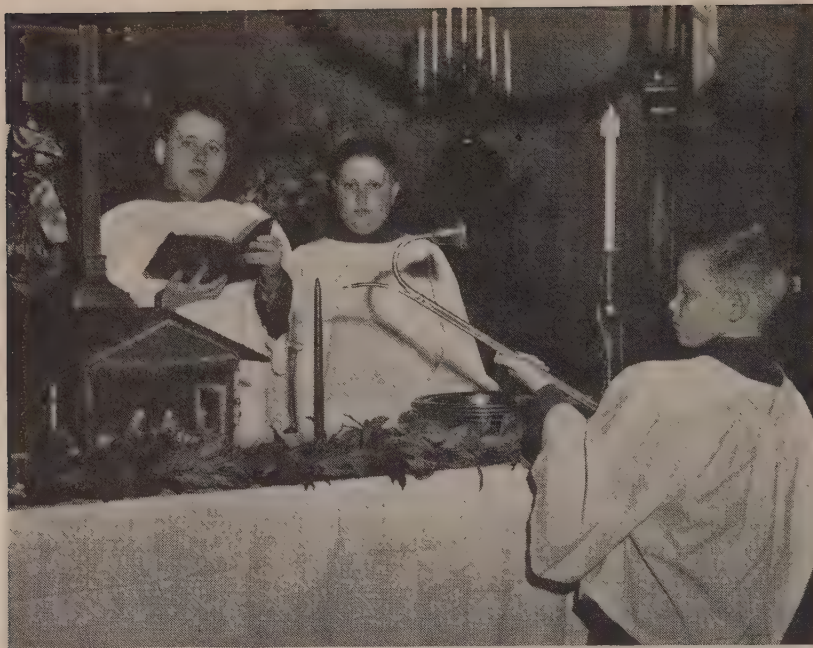
The following Sunday found me visiting her class of eight boys. She gave me one of her lesson quarterlies so I could see how to relate my classwork with hers. I met some of the other teachers, and it was hard to break away.

Not long after that I was asked to teach a leadership training class in that area of the city. I was not surprised to find every teacher from Miss Little's department present. They were not only full of questions, but they made many important contributions to the class.

Miss Little became a very dear friend, and visited my class many times. It was through her interest and understanding that the church finally became "sold" on the weekday program. I was grateful for her interest and friendship and I expressed my sincere appreciation to her. Her response delighted me:

"I cannot tell you how much I have learned through watching you teach. You use so many different methods, and I have at last dared to try some of them out. They work! I now have sixteen boys in my class, and I'm no longer scared to death when Sunday rolls around. I realize the challenge and importance of teaching more than I ever did. I only wish more teachers could see the relationship between the weekday and the Sunday church school."

And I replied heartily, "So do I."



Family worship with Advent candles

by Marion VUILLEUMIER

Chairman, Board of Religious Education,
First Congregational Church,
West Springfield, Massachusetts.

HOW to encourage family devotions was the subject puzzling us who were members of the Board of Religious Education of our church. We felt that many of our families wanted to set up a "family altar," but just didn't know how to get started. Many of the mothers and fathers felt they were inadequate to incorporate Bible readings into family worship experiences and have them meaningful to the younger children. Some parents were frankly at a loss for suitable material. Somehow, the Board must help them.

After much basic thinking, we got the idea that family worship is always made more appealing by the special seasons of the church year. Of these, the Christmas season is the time when families will most eagerly participate in worship experiences at home. Why not launch a series of worship experiences for this particular season of the year? Why not make them simple, easy, appealing? Why not enlist the cooperation of the families through

the children? Would not this experience of home worship lead to regular worship throughout the year? Thus our "Advent Candle Program for Church and Home" was born.

The use of Advent candles in family worship is almost as old as Christianity itself, but its appeal is still new and fresh today. Our Board members did some research. We found that the Advent candle custom originated centuries ago with peasant folks as they lovingly prepared their hearts for Christmas. On the first Sunday evening in Advent each family would gather around the hearth. On the mantel the Advent candles were arranged, one for each of the four Sundays. A little apart from the others stood the tall taper known as the Christmas candle, or the Christ candle. As the family met about the worship center, the Bible was taken from its honored place and one of the Christmas stories was read. At the close, the first Advent candle was touched with flame. Then the family

We demonstrated the use of the family worship program by having juniors and junior highs light the Advent candle each week during the church service.

sang some beloved carol, as a sense of awe and expectation fell upon the worshipping household. When the singing ceased, a short period of silence followed. Then came the Advent prayer.

Thus ended the little ceremony. They all knew, however, that this was just the beginning. On each succeeding Sunday they would share another story, light the first and also another candle, sing another carol, and participate in another Advent prayer, until on Christmas Day all the candles would be lighted to celebrate the birth of Christ.

How could we translate this ancient rite into a meaningful worship experience for our families today? Our first job, we felt, was to prepare services that would have meaning for children. By preparing suggested services in full, we hoped to eliminate the problem some parents seemed to have of choosing the right Scripture and hymn, of finding just the right prayer and story. This would not stop creative families from enlarging and improving upon these suggestions, however.

Our services were prepared and issued in booklet form. They were five in number, one for each Sunday in Advent and one for Christmas Eve or Christmas Day. We liked the idea of a neighboring church, which printed its services in the weekly church paper. However, since our paper is issued monthly, we couldn't follow that practice. Hymns, stories, Scripture, and prayers were printed in full and tentatively assigned to various family members. The cover of our booklet was an attractive green and was decorated with holly leaves and an Advent Candle arrangement.

Our next job was to see that these services were used. To make it easy we decided to follow the suggestion of another church and send home to each church school family an Advent Candle Kit. Red candles were purchased in quantity at a local store. Stryfoam was purchased from a florist. One of the laymen who owned a power saw cut the foam into oblong blocks for use as candleholders. The blocks were made just large enough to hold five candles pressed into the foam. One Saturday the Board members and their families formed an assembly line and made the kits by inserting the candles, the booklets, and the foam holders into brown

paper bags. The kits were carried home by eager church school children on the first Sunday in Advent.

We next demonstrated the use of the program by lighting the Advent candles each week in the Sunday morning church service. Students were chosen from the junior high and senior high departments to read the Scripture and prayer, while representatives of the junior department were chosen to light the candles. The young people conducted their devotional periods with dignity and poise. Advent candles were lighted in the church school departments also.

The response to the Advent candle program was beyond our expectations. Nearly all our families used the candles. One mother said, "We had to be out of town all day Sunday, and then go directly to church for the Christmas family festival. The girls were so upset at having to miss our Advent candle service, that we had it at breakfast." A father reported that his five children put up a great fuss

about missing the Advent candle service when the family had to be away all day one Sunday. The children insisted on having it Monday night. An older church member stopped in to the church office to get a kit to send to his grandchild who lived in another state. The minister reported that as he called in homes in December, he found the Advent candles in honored places, lovingly arranged and decorated.

The program was received with such enthusiasm that we are sure it will be an annual event. Our Religious Education Board members are planning another emphasis for the period of Lent and Easter. Our members hope that these seasonal efforts will encourage our families to make devotional experiences permanent parts of their daily living. We also hope that these efforts will lead to deeper, richer, and more varied types of individual and family worship. Only then will we consider our program successful.

Postscript—written one year later

Another Advent and Christmas have come and gone, and it is evident that the Advent Candle program has become securely lodged in our church's life. The children asked for the candles as soon as the first holiday decorations appeared in the department store windows. Parents responded enthusiastically when Board members queried them about their use again. So the kits were put together, new booklets issued and all were distributed through the church school to the families.

Again we found that there was a high percentage of families who participated in the home services, and for them, the holidays had a deeper significance.

We think, from all reports, that this seasonal emphasis on the family altar has made home prayers less hesitant and more natural, and family devotions more matter of course and habitual than they were before.

THE HEALTHY church school expansion at New England Congregational Church of Aurora, Illinois, was largely responsible for our planning a new type of Christmas program. The traditional Christmas pageant could include only a limited number of the growing membership in the various children's departments. We wanted a Christmas celebration which would have the appeal of a Christmas pageant, use a large number of children, and yet be intimate enough to allow everyone to see and hear all that was going on.

Our solution was a Christmas "Open House" in our educational building. The various departments presented scenes or activities in the different rooms, with the audience going from one to another. The performance was flexible enough so that people could enter and leave at almost any moment. Each child took part in only one of the two or more scenes given by his group, so that all interested could have a part and the children could still go with their parents to visit the other rooms.

Much preparation was needed in presenting this type of program. The spacing of rooms for scenes was important, to prevent overcrowding. Whenever possible, rooms providing an entrance as well as an exit were used to avoid congestion. If this was

Our Christmas "open house"

by Drexel V. MOLLISON

Director of Christian Education,
New England Congregational Church,
Aurora, Illinois.

not possible, ushers at the one door controlled the number entering, while other ushers guided the people in, let them stand for a moment to look at the scene, and then directed them, by an aisle marked by a rope, to exit through the same door. The pathway through the building was indicated by hanging large stars made of cardboard and foil by the juniors. However, to avoid congestion, any route could be followed. Programs were mimeographed and decorated with stars colored by the primaries and lower juniors.

Children younger than kindergarten were not used, so that these children could remain with their parents throughout the period.

The primary children presented

several showings of a Nativity tableau against a brown paper backdrop depicting the stable. The paper was attached to a light, wooden frame and placed against the wall. Hay on the roof and floor helped to make the scene realistic. Several casts were used, since the scene does not permit action and the children tire easily. The ushers at the door held back the guests for the few moments while new actors took their places. When the tableau was ready, room lights were turned off and two small floodlights highlighted the scene. At one side a group of children wearing choir robes sang carols.

The juniors used the platform in a small chapel for short skits showing Christmas traditions in other coun-

The primary children presented several showings of the Nativity tableau, using a different cast each time.

Godsey, from Monkmeyer



tries. The dramatizations were presented by different classes. One class chose Holland. Some of the boys and girls were seated at a table preparing decorations for a tree which stood at one side. Some strung pop-corn and filled wooden shoes. The mythical "good saint" dressed in black kept coming in to ask parents if the children had been good.

Another group of juniors displayed a Christmas scene from England. The family was gathered around a fireplace made by one of the teachers. A boy, playing the part of a father, read the Christmas story from the Bible. Just enough light was used to enable the reader to see. A group of juniors with flashlight candles sat at one side and sang carols after the reading of the story.

Each junior played his role beautifully. It had been stressed for weeks that the Open House was to be a worship experience, and that each of them had an important part in making this come true. Some of the juniors could not practice in the setting, but they knew so well what they were to do that they never stepped out of their roles. Between the scenes the pianist played carols while one group of visitors left and another came in.

The junior highs decorated the recreation room with green and red crepe paper streamers, working out their own ideas with considerable talent. A robed choir sat near a Christmas tree. As people entered they were handed song sheets from which they sang two or three carols with the choir. The families enjoyed

this opportunity to rest and sing. Even the smallest children joined in on "Silent Night."

Refreshments (punch, cookies, and coffee) were served in the auditorium. Some of the mothers prepared a beautifully decorated table. Tables with chairs were placed informally throughout the auditorium, so that the guests would have an opportunity to talk with teachers and visit with friends.

Every fifteen minutes, in the auditorium, the curtains parted to show the kindergarten children (a different group each time) presenting a living Christmas tree. The children stood on a riser, each holding a large Christmas tree ornament made of cardboard and representing decorations used on trees. Each ornament was big enough to cover the child, except that his face was peeking out. Toward the top of the riser was a real, though small, trimmed tree. A child stood behind the tree, with his face peeking out of a large star. Those on the upper steps were steadied by two teachers hidden from view.

Other children were gifts at the bottom of the tree. These were large, cardboard boxes wrapped with attractive paper and tied with bows. The children sat behind them and looked out over the boxes.

Each group sang three carols which they had previously recorded on tape, singing with the recording as it played over the loud speaking system. This not only gave them self-confidence but helped their voices carry in the large room. At this point our only difficulty occurred—those attending

wanted to remain for more than one view of the tree and its ornaments.

Since none of the scenes was presented in the sanctuary, the families were invited to enter there for quiet prayer while the organist played Christmas music, choosing quiet registrations, with some chimes. It could be suggested on the programs that the families pray silently together. Even the small children will sense the holiness of such surroundings.

The use of recorded music from a hidden source provided a restful atmosphere throughout the building. Tape recorded music or long playing records are best, as they give uninterrupted music and do not require too frequent attention. The music helps to cut down the noise of talking and maintain a worshipful atmosphere.

Although this type of program was an experiment with us, it was a most successful and rewarding one. No one seemed to miss the pageant which had been the custom for years. The only criticisms were constructive and showed how the program might be done better another time. In many cases whole families were able to go together through the total experience. There was enough activity and novelty to keep even the small children interested, and yet the spirit of worship was caught and held. So many people were used in preparation and behind scenes, as well as in performance, that it became a church-wide activity. With careful thought as to organization and available facilities an Open House of this kind can be a successful and meaningful event in a church of any size.

WHAT do young people like most about the clubs and groups to which they belong? Recent surveys of, by, and on behalf of young people from childhood and up show that the most meaningful part of their membership in such groups is the fellowship involved. They like belonging to a group of their own age, doing the things they like to do together. This companionship is a rich and lasting experience; it is the part of the program experience which they would miss most were the group to disband.

Forty-seven years ago a new idea in youth work was developed by Dr. and Mrs. Luther Halsey Gulick and a group of leading educators which has grown into the nationwide organization of 480,000 Camp Fire Girls in some 3,000 communities throughout the United States.

The Gulicks' concept of a program which gives first importance to the happy development of each individual girl is the basis of all Camp Fire activities—a philosophy as sound today in a setting of electronic kitchens as when the first young members tested their homemaking skills at a stubborn wood range.

The Law of the Camp Fire Girls is the foundation upon which the program is built—Worship God, Seek Beauty, Give Service, Pursue Knowledge, Be Trustworthy, Hold on to Health, Glorify Work, Be Happy. It has proved to be a strong foundation. Since its founding, more than four million girls have been strengthened in their growth toward womanhood through the Camp Fire Girls program.

Members come in different sizes, shapes, and ages. Their personalities and opinions differ. The majority of them are from Protestant, white families of the middle income group, but increasingly all races and religious faiths are using the Camp Fire Girls program.

Blue Birds are the junior members of Camp Fire Girls. Their program, planned around the desires and needs of seven-eight- and nine-year-olds, seeks the all-around development of each girl through many kinds of experiences. She feels these experiences are fun and the leaders know they are helping her become a more resourceful person.

Camp Fire girls are the intermediate group from ten through junior high whose "learning by doing" program is based on the Seven Crafts: Home, Outdoors, Creative Arts, Frontiers (of science), Business, Sports and Games, and Citizenship.

Horizon Club members, the high school age group, enjoy experiences which stress personal development,

Girls with happy hearts

by Elizabeth W. LESLIE

Assistant Director,
Department of Field Operations,
Camp Fire Girls, Inc., New York City.

social adjustment, community service, and vocational exploration.

It is the volunteers—group leaders, sponsors, board and committee members—all those mothers, fathers, older sisters and brothers, pastors, teachers and other adult friends—whose thoughtful guidance has given the Camp Fire Girls program its vitality, and whose continuing support renews and replenishes the idea implanted forty-seven years ago. It is these same volunteers who, in a recent review of the objectives of the organization, restated their concern to make available to all girls an educational-recreational program which shall encourage in every girl:

—the application of her religious, spiritual, and ethical teachings to her daily living;

—a love of home and family that grows as she grows;

—pride in women's traditional qualities—tenderness, affection, and skill in human relationships;

—deep love of her country, the practice of democracy, readiness to serve;

—the capacity for fun, friendship, and happy group relations;

—the formation of helpful habits;

—the ability to take care of herself, to do her work skillfully, and to take pleasure in it;

—interests and hobbies she can enjoy with others, and alone;

—love of the out-of-doors and skill in outdoor living;

—a happy heart that will help her find beauty, romance, and adventure in the common things of daily life.

Such a program may well meet the objectives of churches seeking to provide program activities for their girls which will aid their spiritual growth and development at the same time that it meets their need for fun and friendship. Camp Fire Girls welcomes the sponsorship of groups by churches, recognizing that such sponsorship

brings many values to the group program, and frequently increases parent participation in the group's activities.

Although the majority of groups are now meeting in the homes of the leaders or sponsors, this practice limits the size of the groups and the number of girls who may belong. Where more space is available, the two leaders and several sponsors which most groups have are well able to work with fifteen or more girls instead of the eight to ten now in the groups. Church school rooms give far greater opportunity for a well-rounded program than do many homes.

The organization of the group, its program and leadership must all meet the standards of Camp Fire Girls, Inc. The sponsoring church determines whether or not the group membership shall be limited to girls of the church, the type of service which the group is expected to render, and the participation of the group as a part of the regularly scheduled activities of the church. Groups which are closely affiliated with the life of the church, whose leaders and sponsors are members of the church, and whose meeting rooms are in the church building, seem to become an on-going part of the church program. Those churches which have made their groups an integral part of the church program, rather than providing only meeting space, have found an increasing number of young people staying in the youth programs as they grow toward adulthood.

Camp Fire Girls invites interested church members to review the program offered for *Blue Birds*, *Camp Fire* girls, and *Horizon Clubs*, considering their use as program for the girls of their church. Inquiries may be addressed to the local Camp Fire Girls council office, or to the Department of Field Operations, Camp Fire Girls, Inc., 16 East 48th Street, New York 17, New York.

Adventures for the family through books

by Imo Ruyle FOSTER

Wife of the Editor,
International Journal of Religious Education.

Drawings from "Let's Play a Story," Friendship Press



FAMILIES must deliberately make a place for Christian nurture and growth if they are to be Christian units of society. The reading of good books is an important factor in this nurture for all ages. Family reading can be what Gene Lisitzky calls anthropology, "a mind stretcher, prejudice dissolver and taste widener."

The books listed here have been chosen with these ideas in mind. All were published in 1956 or 1957. They are good for home or church libraries and make excellent gifts. Other good books could be listed if there were sufficient space. Along with these listed it is urged that the current Friendship Press books be used.¹

The books are available through denominational and other bookstores. Do not order from the *Journal*. Prices are subject to change.

For children to ten years

After the Sun Goes Down, by Glenn O. Blough, illustrated by Jeanne Bendick. Children learn that darkness is not something to fear when they know about the animals who are active after dark. Whittlesey House, \$2.50. (6-10 yrs.)

Away We Go! compiled by Catherine Schaefer McEwen, illustrated by Barbara Cooney. One hundred poems on a variety of subjects for the very young. Good for reading aloud or for new readers. Crowell, \$2.50. (3-8 yrs.)

A Baby for Betsy, by Anne Guy, illustrated by Priscilla Pointer. Betsy and her parents wanted a baby. They were delighted when they were told they could adopt twins. Abingdon, \$1.25. (3-8 yrs.)

A Bell for Ringelblums, written and

illustrated by Rosalie K. Fry. The life and customs in Austria were exciting to eight-year-old Lucinda and her artist parents. Lucinda showed her appreciation to her new friends in a unique way. Dutton, \$2.50. (8-10 yrs.)

Boys and Girls Who Knew Jesus, by Edith Kent Battle, illustrated by Marjorie Cooper. Simple stories about Jesus as his young friends probably knew him while he was growing up. Rand McNally, \$2.00. (4-8 yrs.)

Bronzeville Boys and Girls, by Gwendolyn Brooks, illustrated by Ronni Solbert. These poems have their setting in Chicago, but could be in any city where children feel, "These buildings are too close to me./ I'd like to push away./ I'd like to live in the country,/ and spread my arms all day." Harper, \$2.00. (7-10 yrs.)

A Brother the Size of Me, by Helen Doss, illustrated by Robert Patterson. Donny wanted a brother his size as the children were being adopted to make the "one-family United Nations." Little, Brown, \$2.75. (8-10 yrs.)

A Child's Thought of God, by Hellen Drummond Asher, illustrated by Dorothy Grider. Based on the 104th Psalm and illustrated in color. Rand McNally, 75c. (2-5 yrs.)

Jan of Holland, by Peter Buckley, illustrated with photographs. Jan is a real boy living in Holland who learned that "a nation that lives builds for its future." Franklin Watts, \$3.50. (8-10 yrs.)

Jesus, Friend and Helper, by Elizabeth Allstrom, illustrated by Iris Beatty Johnson. Simple, reverent stories of Jesus and people whom he met and helped. Abingdon, \$1.50. (5-8 yrs.)

My Friend God, by Elaine St. Johns, illustrated by Dorothy Teichman. Five-year-old Kristen is typical of children who are taught about prayer and God. God's presence is real to her in her daily activities. Dutton, \$2.75. (3-8 yrs.)

Seven Simpsons on Six Bikes, by Marion Renick, illustrated by Gertrude Howe. All the family entered into a happy adventure when they took a whole day

bicycle trip. Scribner's, \$2.25. (8-10 yrs.)

Taro's Festival Day, by Sanae Kawaguchi. An account of Japanese children's own colorful festival day. Nicely illustrated in color by the author. Little, Brown, \$2.50. (4-8 yrs.)

Three Promises to You, by Munro Leaf. These promises the UN is trying to keep for children all over the world. Cleverly illustrated by the author. Lippincott, \$2.00. (6-10 yrs.)

Three Seeds, by Hester Hawkes. Three American cabbage seeds in the Philippines made it possible for Luis' father to stay home and earn a living for the family. The story is based on the "Seeds for Democracy" shipment in 1952. Coward-McCann, \$2.25. (8-10 yrs.)

Three Young Kings, by George Sumner Albee, pictures by Ezra Jack Keats. Based on a true incident in Cuba, the story tells how some boys who had the spirit of giving changed the town's customs the night they served as the Three Kings. Franklin Watts, \$2.75. (8-10 yrs.)

Treasures to See: A Museum Picture Book, by Leonard Weisgard. Simple text with many drawings of a variety of art objects which will make children want to see the originals in museums. Harcourt, Brace, \$3.00. (6-10 yrs.)

For children to twelve years

Armed with Courage, by Mary McNeer and Lynd Ward. Inspiring biographies of men and women who contributed to all mankind—Carver, Jane Addams, Grenfell, Gandhi, Father Damien and others. Abingdon, \$2.50. (10-12 yrs.)

Cave of Riches, by Alan Honour, illustrated by P. A. Hutchison. An authentic story of the finding of the Dead Sea Scrolls and of the excitement they have caused. Whittlesey House, \$2.75. (10 yrs. and up)

Children of Light, by Katherine Wigmore Eyre, illustrated by Artur Marokvia. Ragged Abdulla was twelve when he found some important scrolls. Through them he learned of the Essenes, the Children of Light, who lived before Jesus lived. Abdulla also found "light" for his own life. Lippincott, \$2.75. (8-12 yrs.)

Follow My Leader, by James B. Garfield, illustrated by Robert Greiner. The author writes out of experience as he tells of Jimmy's rehabilitation after an

¹Send to your denominational bookstore for catalogues of Friendship Press books: 1957-58 annual listings or the complete list of publications. See advertisement, inside front cover of this issue.

accident left him blind. Viking, \$2.75. (9-12 yrs.)

Hill Farm, by Hildreth T. Wriston, illustrated by Peter Burchard. Dave learned that young people must be responsible members of the family and community. He had failed sometimes, but he did the right thing in a crisis. Abingdon, \$2.50. (10-14 yrs.)

India, by Alice Taylor, illustrated by Raffaello Busoni. A simple presentation of life in India. It tells of an ancient people and their influence in the world today. Holiday House, \$2.00. (10-14 yrs.)

Junior Bible Archaeology, by H. V. Morsley, illustrated with photographs. Accounts of archaeological discoveries which explain and confirm Bible references. Though written for older junior age it contains information for all ages. Macmillan, \$1.50. (10 yrs. and up)

Lands of the Bible, by Samuel Terrien, illustrated by William Bolin. An atlas and picture history of Palestine, Egypt, and the Middle East. Bible times as well as present times are covered in brief text and in many colored maps and illustrations. Simon and Schuster, \$3.95. (10 yrs. and up)

Lantern in the Valley, by Faye Campbell Griffis, illustrated by Vera Bock. The Yoshida family in Japan had lovely experiences together, especially on festival days. They also worked and lived together in loving, understanding relationships. Macmillan, \$2.50. (8-12 yrs.)

Mara Journeys Home, by Elizabeth P. Witheridge, illustrated by Lucille Wal-lower. A camel caravan trip across the desert brought Mara and her family to Jerusalem from exile in Babylon. Hebrew customs and characters in the story are true to life. Abingdon, \$2.00. (10-12 yrs.)

Marya of Clark Avenue, by Marie Halun Block. Marya's life is changed when she realizes she is rich because she knows two cultures—her native Ukrainian and her adopted American. Coward-McCann, \$2.75. (8-12 yrs.)

Miracle on Maple Hill, by Virginia Sorensen, illustrated by Beth and Joe Krush. Mother and the children cooperated when Daddy came home from the war and wasn't himself. They went to live on Maple Hill where "miracles" brought new life to all of them. Harcourt, Brace, \$2.95. (9-12 yrs.)

Mozart, by Manuel Komroff, illustrated by Warren Chappell. A book to use along with records of Mozart's music. It will help children to understand the life and period out of which this great music came. Knopf, \$3.00. (10-14 yrs.)

Navaho Sister, by Evelyn Sibley Lamp-man, illustrated by Paul Lantz. The adventures of an Indian girl leaving her hogan and going to Chemawa School in Oregon were many and the greatest was that of finding her own family. Doubleday, \$2.75. (8-12 yrs.)

The Picture Story of the Middle East, written and illustrated by Susan R. Nevil. Pictures and text tell about the different people who live in the Middle East. Stories of the children are especially interesting. McKay, \$3.00. (8-12 yrs.)

Portrait of Jesus, text by Marian King. Twenty-seven important events in the life of Jesus are illustrated with paint-

ings and engravings from the National Gallery. Bible selections from the King James Version with the works of great artists make a family book of beauty and inspiration. Lippincott, \$2.75. (10 yrs. and up)

Roger Williams, Defender of Freedom, by Cecile Pepin Edwards, illustrated by Harve Stein. Roger Williams fought for individual freedom in England and in America—for the white man and for the Indians. His ideals helped to shape the United States. Abingdon, \$1.75. (10-12 yrs.)

Stars for Christy, by Mabel Leigh Hunt, illustrated by Velma Ilsley. A story of family love that centers around eleven-year-old Cristy and her busy summer. Lippincott, \$2.75. (8-12 yrs.)

Topsy and the Circuit Rider, by Barnett Spratt, illustrated by Leonard Voss-burgh. A southern mountain story of the 1790's. Topsy is ten when he goes with the circuit rider to try to find an uncle. He doesn't find the uncle, but he learns "to get the words out of Granny's little black book" (the Bible) and is able to enter school. Abingdon, \$1.75. (10-12 yrs.)

For young people

All Men Are Brothers: A portrait of Albert Schweitzer, by Charlie May Simon, photos by Erica Anderson. A homey, intimate picture of a man busy helping to make "all men brothers" in an out-of-the-way place in Africa. Dutton, \$3.00. (12 yrs. and up)

Because of Madeline, by Mary Stolz. Madeline's background was entirely different from that of the "privileged" girls who attended the private school. It never entered her head to try to conform. Without knowing it she made many changes in other lives. Harper, \$2.75. (12-17 yrs.)

Down the Mast Road, by John M. Duncan. While bringing a tall pine across New Hampshire to become the mast of a ship, the workers had many difficulties. Fifteen-year-old Obie agreed with one of the older men who said, "I never saw so many different kinds of people working on one mast. Maybe it means something." Whittlesey House, \$2.75. (12 yrs. and up)

Four Ways of Being Human, by Gene Lisitzky, illustrated by C. B. Falls. Four representative groups are used to demonstrate man's ability to be at home in his world by finding ways of being human. An informative book that will bring tolerance and appreciation for those

who are "different." Viking, \$4.50. (12 yrs. and up)

God's Troubadour, by Sophie Jewett, illustrated with paintings by Giotto. A new telling of the story of St. Francis. The author was inspired to write the story while on a visit to Assisi when she saw the Giotto frescoes. Crowell, \$2.75. (12 yrs. and up)

Hard to Tackle, by Gilbert Douglas. The high school young people in Monroe found it took team work to solve some community problems as well as to win football games. Their convictions made them stand for justice for all races. Crowell, \$2.75. (12 yrs. and up)

The Highest Dream, by Phyllis A. Whitney. An authentic story of the United Nations and its success in touching lives around the world. "Let us no more be true to boasted race or clan, but to our highest dream, the brotherhood of man." McKay, \$3.00. (12 yrs. and up)

Joe Sunpool, by Don Wilcox, illustrated by Allan Houser, noted Indian artist. Joe, a Navaho, was encouraged when told by the superintendent at Haskell Institute, "We want you to keep some of your tribal culture. It's precious, and no truly cultured man looks down on it." Little, Brown, \$2.75. (12 yrs. and up)

Julie's Heritage, by Catherine Marshall, illustrated by E. Harper Johnson. Julie's experiences in high school taught her that her father was right when he told her "to live so that they can see your worth." Having a dark skin made that hard for her at times, but she succeeded. Longmans, Green, \$3.00. (12-16 yrs.)

Kenny, by E. Harper Johnson, illustrated by the author. Kenny and his parents visited the land of their ancestors, Africa. While his father worked as an engineer on a special project, Kenny learned that friendliness can bridge differences of color and background. Holt, \$3.00. (11 yrs. and up)

Kid Brother, by Lawrence A. Keating. His older brother's good record in high school made things hard for Tom, until he learned his brother had had polio. The brother's courage in overcoming his handicaps inspired Tom to work harder too. Westminster, \$2.75. (12 yrs. and up)

Levko, by Anne MacMillan. The fear that haunted Levko while he was in a D.P. camp stayed with him even after he came to live with relatives. Only after he accepted their love did his fear disappear. Longmans, Green, \$2.75. (12-16 yrs.)

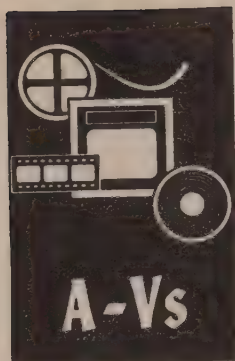
Madame Curie, by Eileen Bigland, illustrated by Lili Cassel. The secret of the life of this great benefactor to mankind is summed up in her own words, "Radium was not meant to enrich anyone. It is an element and belongs to all people." Criterion, \$3.00. (11-14 yrs.)

Marged: The Story of a Welsh Girl in America, by Florence Musgrave, illustrated by Arline K. Thomson. Coming to a new home in America was a real adventure for Marged and her family. Ariel Books, published by Farrar, Straus and Cudahy, \$2.75. (12 yrs. and up)

A Naturalist in Palestine, by Victor Howells. The record of a nine months' tramp through Palestine. The author's

(Continued on page 41)





in Christian Education

Prepared by
the Department of A-V
and Broadcast Education of
the National Council of Churches

Continuing former services of
the Visual Education Fellowship

Current Evaluations

(from a nationwide network of
interdenominational committees)

Close-up of Japan

52-frame sound filmstrip, color, script.
1 33 $\frac{1}{3}$ rpm recording. Produced by the
Society for Visual Education, Inc., 1957.
Available from denominational publishing
houses and other local SVE dealers.
Sale: \$9.

A Japanese university graduate decides to travel about his country before selecting a definite career. In contrast to the new marks of industrialization, he sees the traditional house-to-house peddlers, and realizes Japan is truly a cultural mixture today. He is impressed most, however, by what the Christian churches are doing. Returning home, he evaluates all he has seen in the light of Christian service so recently witnessed, and knows that his choice of lifework must relate to it.

Offering a rather varied travelogue of Japan and its missions activity, the material is recommended as an instructive aid with junior highs through adults. The indigenous Christian leadership is accented along with the church's work in blighted areas. The strength of the native religions is not underestimated nor attacked but stated so as to scale Christianity as still a minority faith. Technical qualities are adequate though photography is at times mediocre.

(V-B-5)*

Chuck Hansen, One Guy

26-minute motion picture, color. Produced for the National Conference of

Christians and Jews, 1953. Available from Films of the Nations, 62 W. 45th St., New York, N.Y. Rental: \$10.

Filmed on location in and around a New Jersey factory is the story of one worker who becomes entangled in the tentacles of prejudice and discrimination. Aware of the situation, the NCCJ offers the services of its consultants to air the entire problem and discover the facts involved. As bridges of understanding are established, the entire plant's morale is boosted and harmony in human relations attained.

Though somewhat over-idealistic in its climax, the film is recommended as a discussion stimulator for senior highs through adults. The problems raised and visualized are common to most areas of discrimination; the everyday situations are presented straightforwardly. Though a bit dated in terms of dress and other styles, the material should have lasting potential.

(VIII-A-6, 7; VI-B-5)*

Our World of Happy Differences

63-frame filmstrip, color, script, guide. Produced by the Joint Commission on Missionary Education, NCCUSA, 1957. Available from denominational publishing houses. Sale: \$5.00.

In presenting the matter of human "differences" to its intended audience of youngsters, the filmstrip offers a panorama of children from many lands and cultures. What they eat, wear, and like to do is woven into a composite fabric of God's plan of creation. Art work is in chalk, with visualizations of persons and things.

The unique effort to use art forms natural to youngsters and the relating of content material to the experiences of at least middle-class children make the filmstrip recommended as an instructional aid as well as discussion stimulator with primaries and juniors. Some will undoubtedly question the positive effect of the artwork, yet its strength is likely. Suggesting that differences are normal is valuable, though the impression may be communicated that all of them are rather simple. A teacher will want to take care at this point. Otherwise, the script is light and its contents sound.

(VI-B-5, 1)*

New Look in Japan

14-minute motion picture, color. Produced by Alan Shilin Productions, 1955. Available from some denominational publishing houses and local educational film libraries. Rental: \$6.

Two young Japanese girls are followed as they not only work in a textile factory but live in its dormitories and participate in its educational program as well. No longer practicing sweat-shop tactics, many Japanese industries offer a similar complete set of conditions for female employees. As the two girls take a holiday to the rural home of one, the camera goes along to record a variety of family and ceremonial customs, and the film ends on a positive note for Japanese youth today.

Though making no reference to the place of the Church, the film is recommended as a supplementary instructive aid with senior highs through adults.

Concise and sympathetic in treating its subject, the material highlights the growth and social development of Japan's coming generations insofar as they are skillfully blending parts of the new with the old. Technical qualities are very good.

(IX-H)*

Segregation in Schools

28-minute motion picture, b & w, guide. Produced by Edward R. Murrow for CBS-TV, 1955; released by the McGraw-Hill Book Company's Text-film department, 1956. Available from local educational film libraries. Rental rates may vary.

From the well known "See It Now" series come this compilation of on-the-spot footage. When the Supreme Court handed down its non-segregation decision, CBS-TV took its cameras into two southern towns and recorded the thoughts and attitudes of the citizens: teachers, students, and parents.

A real attempt to provide an impartial analysis of Southern thinking with all sides of the question explored, the film is recommended as a discussion stimulator with junior highs through adults. It will also have teaching value in terms of its portrait of these Americans. Technical qualities are not especially good but a documentary flavor is there. Unfortunately, one segment of the material may cause some misunderstandings. The Negro church and congregation included is not a positive example and appears in sad contrast to the white one pictured. Such churches do exist, to be sure, but do not tell the whole story.

(VIII-A-5, 1)*

The Reformation

14-minute motion picture, b & w, guide. Produced by Coronet Films, 1955. Available from local educational film libraries. Rental rates may vary.

An overview of Europe before and during the Reformation presents the many facets of the times. The church's role in European life, the cultural rebirth brought about by the Renaissance, the emergence of national states, and the new interpretations of Scripture are discussed in relation to the period. While mention is made of Calvin, Knox, and Zwingli, particular attention is paid to Luther's life. Maps are also utilized to set places and times as well as note expansions and other geographical developments.

As a general treatment within a very concise framework, the material is recommended as an instructional aid with junior highs through adults. Produced with an historical rather than theological viewpoint, it is technically good.

(IV-A-4)*

Roger Williams

28-minute motion picture, b & w, guide. Produced by Encyclopaedia Britannica Films, 1957. Available from American Baptist Film Libraries (152 Madison Ave., New York 16; 19 S. LaSalle St., Chicago 3; and 2107 Woolsey St., Berkeley 5, Calif.) Rental: \$8.00.

The dramatization of the colonial leader's life story opens as he refuses a teaching post in a Boston church because of his desire to be separated from the Church of England's spying and persecution. Continually striving for freedom of religious inquiry and practice, he rejects conformity and is driven from one place to another until finally banished from the Massachusetts colony. The film

*Areas of subject classification as used by the Audio-Visual Resource Guide, inclusive professional reference for more than 2400 church-related A-V evaluations. Copies of the current 3rd Edition (1954) and Supplements (1955, 56, & 57) are still available at \$10 for a complete set. Order from DAVBE, NCCUSA, 257 Fourth Ave., New York 10, N. Y.

closes as he sets out with his Indian friends to find haven for self and family in the wilderness of Rhode Island.

Excellent in content, approach, and technical qualities, it is *highly recommended as an instructional aid with junior highs through adults*. Though the occasional narration seems to speak from the viewpoint of Williams' opposition, the large segments of dialogue offer ample opportunity for the man's convictions to be clearly stated. This British production features topnotch acting, writing, and direction as it interprets its subject.

(VIII-B-1, 3; IV-A-5; I-D)*

Indians for Thanksgiving

49-frame sound filmstrip, color, script. 1 33 $\frac{1}{3}$ rpm recording. Produced by the Society for Visual Education, Inc., 1956. Available from denominational publishing houses and other local SVE dealers. Sale: \$10.00.

Two little Pilgrim girls are, for some reason, left at home while their parents go to church on one snowy Thanksgiving Day. When the youngsters notice an Indian boy wandering around outside their cabin, they discover he is lost and invite him in to get warm and share some of their food. As the story concludes, the girls learn that their kindness and generosity helped improve the relationships between their people and the neighboring Indians.

Interesting and alive, the material is recommended as a constructive piece of seasonal entertainment as well as an instructional aid with primaries and juniors, acceptable as family night entertainment. Good technical qualities enhance a well-written script that points up the values of friendship and sharing. The only possible weakness lies in the over-simplification of Pilgrim-Indian relationships during colonial times.

(VI-B-1, 7)*

Story of the Pilgrims Series

2 14-minute motion pictures ("Pilgrims' Travels" and "Pilgrims in America"), b & w or color. Produced by Springtime Productions and released by McGraw-Hill Book Company's Text-film department, 1955. Available from local educational film libraries. Rental rates may vary.

Part I deals with the religious unrest in England, the Puritans' move to Holland, their acceptance by the Dutch, and their dissatisfaction that the children were growing up as Hollanders. Part II covers the trip to America, the making of friends among the Indians, and the learning to live in a new "world." "Live" action is simulated by the famed Mabel Beaton marionettes.

First-rate craftsmanship in all production phases makes the series *highly recommended as informative entertainment for family groups as well as an instructional aid with primaries and juniors*. The older folks also may accept the puppet format in teaching situations. Part I is particularly good in terms of church history; part II's strengths lie in its treatment of family cooperation and sharing. Clever comic "relief" is provided by a tiny mouse who accompanies the Pilgrims in his own little costume.

(VIII-B-1; IV-B-5; VII-C)*

Assignment Children

20-minute motion picture, color. Produced by Paramount Pictures for the UN International Children's Emergency Fund, 1955. Available from Association

Films (Ridgefield, N.J.; La Grange, Ill.; 1108 Jackson, Dallas, Texas; 799 Stevenson, San Francisco, Calif.) Rental: \$5.00.

When Danny Kaye went around the world on behalf of UNICEF, Paramount Pictures donated the services of a cameraman to record the effects of the comedian's visits with children of all countries. In doing so, of course, he was filming the UN at work among the world's young. India, Burma, Thailand, Japan, and Korea are among the countries included.

The professional touches to a human interest, documentary "natural" place the film among the recommended as an instructional material as well as a piece of informative entertainment for primaries through adults. Under the direction of a competent utilization leader, it could

also motivate groups or individuals to support UNICEF with funds and prayers. Danny Kaye's wit, charm, and smile, keep the material from becoming maudlin, yet the needs of these children are indelibly etched.

(IX-A, H)*

Tricks or Treats

15-minute motion picture, b & w. Produced for the UN International Children's Emergency Fund, 1954. Available from Association Films (see above). Rental: \$4.00.

Opening with a "film-within-a-film" technique presenting UNICEF work in Guatemala, the material concludes with a demonstration of a UNICEF Halloween in a local community. This is the activity wherein children adapt the "tricks-

Greater use from "Living Bible" filmstrips in your church's library, as well as for those you will be ordering soon.

The Multi-Use records will make the 30 filmstrips in the "Living Bible" Series even more effective teaching aids. One side of each 12-inch, 33 $\frac{1}{3}$ rpm record tells the filmstrip story especially for children . . . the other side covers the subject for general audience appeal. Both sides present a clear, inspiring narrative of a familiar Bible story.

Each Multi-Use record is \$3. "Living Bible" filmstrips are \$5. So, for only \$8 you can get an audio-visual combination that will serve your church as a powerful educational tool for years to come.

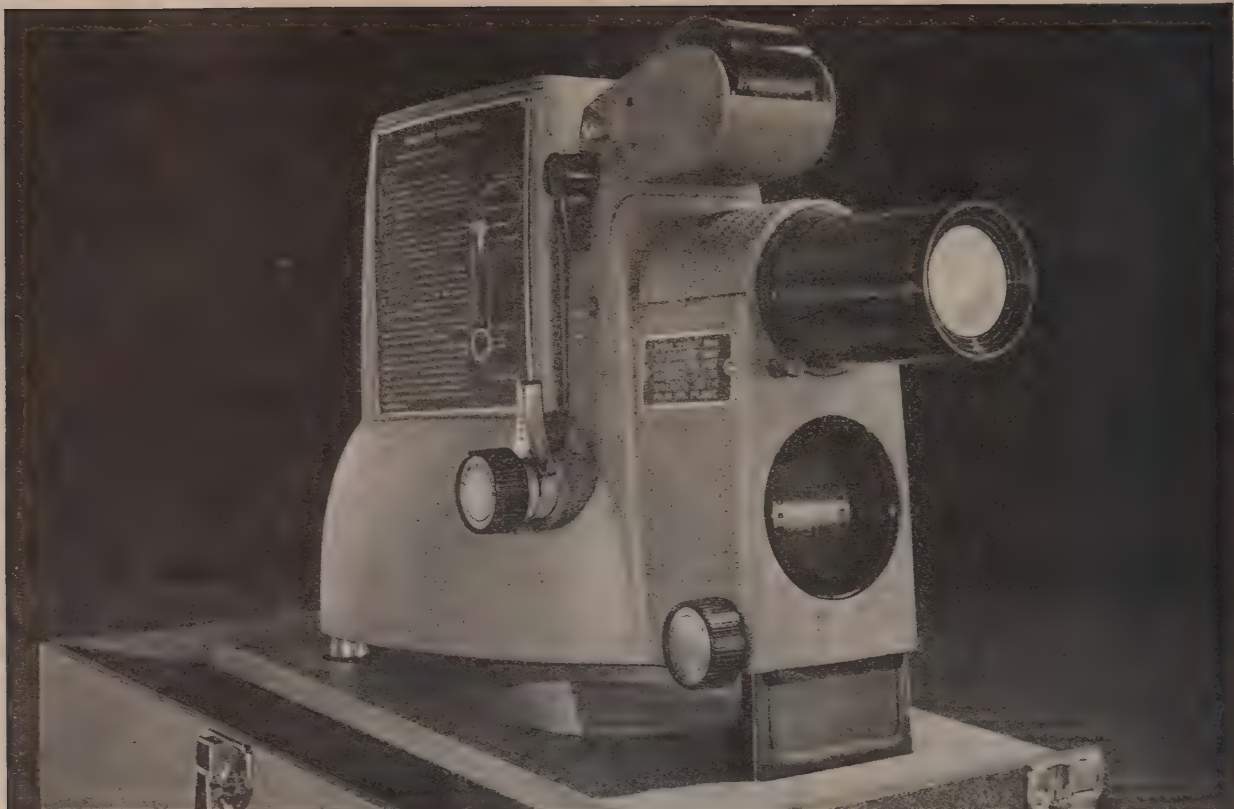
Each record is packed in polyethylene for lifetime protection from dust and scratches.

You'll find the "Living Bible" filmstrips listed in the *Concordia Filmstrip Catalog* at your religious bookstore or film library.



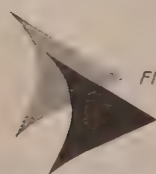
**CONCORDIA
FILMS**

3558 South Jefferson
St. Louis 18, Mo.



Versatile New Projector for Filmstrips or Slides. Bell & Howell's Specialist multi-purpose projector handles a variety of requirements: single or double frame filmstrips or 2x2 slides. Runs manually or accepts Selectron tray-loading changer. Adapts quickly to sound with DuKane Recordmaster.

Here are the latest
developments in fine teaching tools



FINER PRODUCTS THROUGH IMAGINATION

Bell & Howell



Filmosound 385 Specialist is famous for amplifier and speaker power, jeweled parts for longer life, flickerless projection.



Bell & Howell JAN shines in auditoriums, throws twice as many light units as a standard 1000-watt, 25-hour projector.



Bell & Howell Specialist tape recorder has "Miracle 2000" sound system. Ideal recorder for music and classroom use.



New Robomatic projector changes slides automatically at the interval you select, remotely controlled from any position.

See your Audio-Visual dealer or write Bell & Howell, 7169 McCormick Road, Chicago 45. In Canada: Bell & Howell Ltd., Toronto

or-treat" routine for the neighborhood collection of funds for UNICEF. A set of practical suggestions is given for this project, as is a dramatization of the idea in practice.

Generally excellent, the material is highly recommended as an instructional and motivational aid for juniors through adults in connection with the UNICEF project and its purposes. A real strength lies in its carrying forward a visualization of all steps in the process with clarity and use of good teaching methods.

(VI-B-7; IX-A, E)*

Hi, Neighbor!

33-frame filmstrip, b & w, captions, guide. Produced by Visual Education Consultants in cooperation with the US Committee for UNICEF, 1957. Available from VEC, 2066 Helena St., Madison 4, Wis. Sale: \$3.50. (Also available: "Hi, Neighbor" 10-inch Lp record with musical selections related to the filmstrip; and "Hi, Neighbor" Kit including various supplies to supplement the strip.)

American children in a variety of learning situations are shown using the "Hi, Neighbor" Kit and its materials for promoting the program of UNICEF. The story-line covers work in Iraq, Guatemala, Nigeria, the Philippines, and Yugoslavia and introduces, as well, the countries' customs and people.

Especially if used with the Kit, the filmstrip is recommended as an instructional and motivational aid for primaries and juniors in connection with units on UNICEF or the UN in general. Though the technical qualities are not exceptional, the contents are simply presented and the information is given as children like to acquire it: while engaged in enjoyable and worthwhile activities.

(IX-A, E; VI-B-7)*

The Secret of the Gift

40-minute motion picture, color or b & w. Produced by Paul F. Heard Productions and the Broadcasting & Film Commission, NCCCUSA, for the Congregational Christian Churches, Disciples of Christ, and Evangelical and Reformed Church, 1955. Available from Religious Film Libraries, denominational publishing houses, and other local BFC rental libraries. Rental: \$12 color, \$8 b & w.

A dedicated layman—doctor by profession—is passing the offering plate in his church one Sunday morning as he begins to recall key incidents in the lives of several in the congregation. The film flashes back to a dramatization of each in which the person developed his or her understanding of the total stewardship of life. The doctor's own realization of this concept shapes the concluding recollection.

Incorporating a variety of persons touched by this truth, the material is recommended for juniors through adults as an inspirational piece, motivational aid, and instructional tool. It could be utilized within a worship service or "forum" setting. All characterizations are well drawn and common sense is

mixed with emotional appeal in the film message. Though slow-paced in its opening minutes, the story-line soon builds and climaxes strongly. There are no denominational references within the material.

(VI-A-3; IV-B-3)*

The Middle East: Crossroads of Three Continents

14-minute motion picture, color or b & w, guide. Produced by Coronet Films, 1955. Available from local educational film libraries. Rental rates may vary.

As the "bridge" between Europe, Asia, and Africa, the region including Turkey, Lebanon, Syria, Israel, Iraq, Iran, Egypt, Jordan, Saudi Arabia, and Afghanistan embraces a series of common socio-economic and geographical characteristics. The film presents the more or less modern Middle East and its contemporary importance strategically, without delving very deeply into its historical backgrounds.

Its overview approach makes it recommended as an instructional aid and discussion stimulator with junior highs and senior highs if used as an introductory tool. Technical qualities are good, the maps shown frequently are helpful, and the narration presents an excellent summary of information.

(IX-H)*

To Your Health

11-minute motion picture, color. Produced by Halas & Batchelor, Ltd. for the World Health Organization, 1956. Available from Center for Mass Communication, 1125 Amsterdam Ave., New York 25, N.Y. Rental: \$5.00.

Drawing upon scientific knowledge, the film outlines the major steps in alcoholism. Physiological effects are demonstrated and, as background to the "illness," the use of alcoholic beverages is traced from earliest recorded history to the present. A variety of contemporary attitudes and beliefs on drinking are also stated briefly. In conclusion, the point is reiterated that, with proper medical and social rehabilitation, the alcoholic can come back.

Clever animation enhances the sincere statement of generally accepted facts in a film recommended as a discussion stimulator for young people through adults. In the producer's own words, "Because of the very comprehensive treatment . . . in a short space of time, (it) should be used . . . under the leadership of a person . . . familiar with modern . . . knowledge of the subject." Since there is no leader's guide, this condition is mandatory. Otherwise, the contents of this potentially effective material will seem over-simplified.

(VI-C-1)*

A-V Angles

. . . from the 14th annual International Conference on A-V Christian Education . . .

Timely **NEW**
Concordia
Filmstrip for the
Christmas Season

"The Blessings of the Christ Child"

with
Multi-Use Record

Add spiritual emphasis to your Christmas programs with this beautifully portrayed, full-color filmstrip. The story highlights the blessings of Jesus' birth to all mankind, from the people in the Old Testament era waiting for His coming, through the blessings accruing to the Christian world since that first Christmas. Selected hymn frames included. The narrative on one side of the Multi-Use Record is written for children, the other side for general use.

"The Blessings of the Christ Child" Filmstrip
(No. 79-236) \$5.00
With Multi-Use Record (12", 33 1/3) (No. 79-5236) . . . \$8.00

At your religious book store
or religious film dealer.

**CONCORDIA
FILMS**

3558 South Jefferson
St. Louis 18, Mo.



Answers to Your Questions . . .

Q. How much do American churches spend on A-V equipment each year?

A. One noted expert estimates that churches and religious institutions (not including parochial schools) spend \$3,500,000 on 16 mm sound projectors alone!

Q. How much should my church expect to spend, and what should we buy first?

A. Your best answer will appear in the *Journal's* special issue "How to Use A-Vs in Christian Education." Reserve extra copies now for your teaching staff and Christian Education committee. See coupon on page 39.

"We fabricated what may be the world's first portable, 80-square-foot projection booth for general assembly programs. Though not inexpensive, it may have real possibilities for larger churches, or a group of smaller ones using a school or public auditorium for community showings.

"The materials:

- 4 telescoping aluminum poles (made by a number of firms for exhibit purposes).
- 4 roller fittings or simple 2-inch clamps (available from most hardware stores or pole dealer).
- ? feet of aluminum conduit pipe (as many feet as needed for the perimeter of your booth).
- ? square yards of monk's cloth.

"The idea: Adjust the poles to the height of your ceiling and set them up. A foot from the top of each pole, fasten one roller fitting with depression or holder to the outside. Lay the formed conduit into the depressions of the fittings with the widths of monk's cloth draped from it. Part the widths wherever a projector is set up.

"Why fasten the roller fitting a foot from the top of each pole? Well, you may need the ventilation this will allow.

Another thing, if your room's ceiling is higher than 15 feet (as in many gyms), it shouldn't be too difficult to run a horizontal brace from pole to pole at their tops and bottoms, and omit the need for ceilings."

(Do you have a proven "A-V Angle?" Why not share it with our readers? Just jot it down on a postcard and mail to Don Kliephardt, DAVE, NCCCUSA, 257 Fourth Ave., New York 10, N.Y.)

The News Reel

Rev. Paul Kidd, formerly director of religious filmstrip production for SVE (Society for Visual Education) has accepted a similar position with Family Films. Before joining SVE, Mr. Kidd founded Church Screen Productions.

"Gateway to Learning" and "A Crisis in Education," dual "landmark" publications of the newly formed Audio-Visual Commission on Public Information, were introduced at the National A-V Association Convention this past summer.

"Gateway" is a 16-page picture book, using a variety of photos and minimum

of text to convey the basic facts about A-Vs and their wide applications in every teaching-learning and communication situation.

"Crisis" is a graphic summary of research proving that A-Vs increase the acquisition and retention of factual knowledge, stimulate voluntary reading, and generally motivate learning.

The former piece was produced by Don White and Henry C. Ruark, Jr. of NAVA; the latter is the work of Dr. Walter Wittich and his staff at the University of Wisconsin's Bureau of A-V Instruction.

Single copies of the publications as well as information of the Commission's program and purposes may be had without charge from the A-V Commission on Public Information, Room 2230, 250 W. 57th St., New York 19, N.Y.

The pages of *Concern*, periodical of the National Conference of Methodist Youth, carried the following news item in its issue of last July 26th:

"Midget phonographs that play Christian sermons in scores of native languages and dialects are combating cannibalism in New Guinea.

"Use of the unique Gospel-giving device by Australian missionaries in the remote inland areas as well as other South Pacific islands is made possible by its light weight (12 oz.), low cost (about one dollar), and simple operation (hand).

"RCA did the original development, CBS improved it, . . . (and) a plastics manufacturer introduced, among other improvements, a speed regulator and offered to mass produce the machines. Missionaries find natives who can translate English into their own dialect via battery-operated tape recorders. The tapes are sent to America for processing into 45 rpm disks.

"Along a somewhat different tack, the U.S. government has ordered thousands of the devices for balloon transport and smuggling with records into Iron Curtain countries."

New materials just released:

. . . from Alpark Educational Records, Inc.:

"Going Steady, Boys' Viewpoint," "Going Steady, Girls' Viewpoint," "Guilt," and "Punishment." Interviews with grade and high school students in order to document their attitudes and thoughts. Available from the producer, 40 E. 88th St., New York 28, N.Y.

. . . from the American Bible Society:

"Bible on the Island," sound filmstrip telling the true story of Okinawan villagers, influenced prior to World War II by Christian missionaries and their Bible, who greeted American occupation soldiers as "fellow Christians" when they landed. Available at \$6 from ABS, 440 Fourth Ave., New York 16, N.Y.

. . . from the Methodist Church:

"Not Bigger but Better" sound filmstrip designed to show small struggling youth groups that size is not necessary for an effective youth fellowship. Available at \$9 from Methodist Publishing houses.

. . . from Association Films:

"Francesca" motion picture story of a sensitive little Italian girl and her rediscovery of love and care through the work of Foster Parents' Plan, an accredited international child relief organization. Free loan from any of four regional offices (see above under "Assignment Children").

every Church member should see

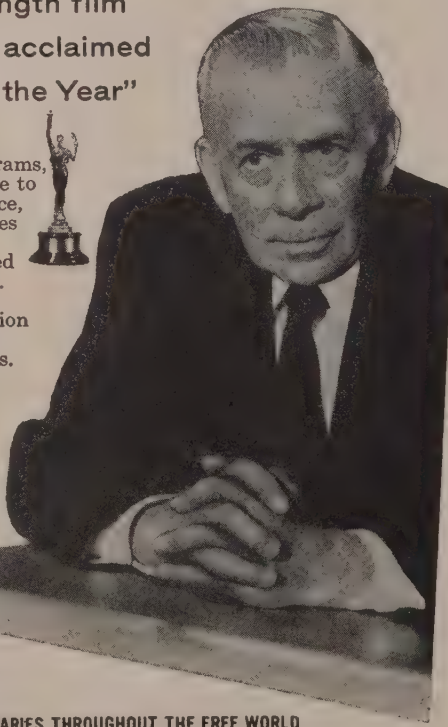
The Unfinished Task

Inspiring Feature-length film
on foreign missions acclaimed
the "Spiritual Hit of the Year"

Designed to win support for stewardship and mission programs, and to encourage young people to enter full-time Christian service, this award-winning film stresses the importance of carrying Christ's message to unchurched millions throughout the world. It has received the N.E.F.F. Award as the outstanding motion picture of the year and has been praised by church leaders.

"I can say without hesitation that it is one of the finest missionary films we have ever had and touches an area of concern hitherto seldom reached."

—Rev. Peter Allinger,
Vancouver

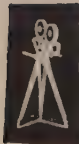


Running time 72 minutes

Black and White — Rental \$22.50

AT LEADING RELIGIOUS FILM LIBRARIES THROUGHOUT THE FREE WORLD

Ask for a Concordia Film Catalog containing full information on film rental savings plan, or write



Concordia Films

ST. LOUIS, MO.



Worship Resources for November

Primary Department

by Elizabeth ALLSTROM*

THEME FOR NOVEMBER: *Thanksgiving*

These services for November—the special season for praise and thanksgiving—are planned to help the children understand that the harvest festival was celebrated regularly long before Jesus lived, and that there are reasons for its observance down through the years to this very day. Evidences of God's goodness never cease. They are around us day and night, winter and summer. No person can rightly waste God's gifts or forget his own responsibility to work that all persons may come to benefit by these gifts.

The article in this issue, "Resources for Children's Worship," should be read in connection with these worship suggestions and kept as a reference list. Publishers and prices of the books mentioned here are given in that article.

One new song is from *The Whole World Singing*. Two suggested poems are from *More Worship in the Church School*. These two books contain other materials that will be recommended in future sessions and arrangements should be made to buy or borrow them. The album mentioned below, *World Friends: Migrants* contains 15 photographs with story text. It is published by the Friendship Press for \$1.00. Background material about the Succoth is told in story form in *The Story of Jewish Holidays and Customs*, by Dorothy F. Zeligs. (See also the picture on page 15 of this issue.)

Different classes may assume responsibility for the worship settings: an arrangement of seeds, a large mounted picture of a Harvester station wagon, a miniature Succoth Booth, a colorful arrangement of flowers and leaves. Also one class may learn "To the Succah," the song printed herewith, to sing as part of the worship service.

1. "For life in seeds"

LEADER reads from the Bible: Genesis 8: 22.

People long ago were certain of these things; they depended on them year after year, always the same. Especially they were thankful for the dependable harvest when foods would be safely gathered in for use in the long, cold winter. Yet those people of long ago, even as you and I today, did not understand how or why the harvest came. They wondered about it, and so do we.

LEADER shows seeds and encourages the children's responses.

How can seeds like these that seem lifeless, when put deep into the soil, push out by themselves and become tall green stalks hiding ears of yellow corn?

How can flat seeds like these grow into round yellow pumpkins?

And small black seeds like these become trees with red apples?

How do rain, snow, sun and soil help the growing?

What are your wonders about seeds? Which ones are expressed in the poems I will read and in the song we shall sing?

LEADER reads two poems from *More Children's Worship in the Church School*, page 200: "Of All the Wonderful Things I Know" and "Do You Know? Have You Heard?"

ALL SING:

Oats, peas, beans and barley grow,
Oats, peas, beans and barley grow.
Do you or I or any one know
How oats, peas, beans and barley grow?

LEADER:

Harvest is a time of rejoicing in every land. As I read this harvest story and as you listen to the song words and see the actions you may imagine the wonders of planting, growing and gathering the grain.

A PLAY IN RHYTHMS:

A child may introduce the play: "Our class will play the harvest story and as you listen to the song words and see the actions you may imagine the wonders of planting, growing and gathering the grain."

(A part of the class sings each stanza as previously practiced, then waits after each stanza while others of the class, as previously practiced, interpret the words in appropriate movement, with or without music. Tune: "Farmer in the Dell.")

Stanza 1:

The farmer sows the seeds,
The farmer sows the seeds,
We'll all watch together
While the farmer sows the seeds.

Action: Child, as farmer, pretends to plant the seeds in straight rows. If more than one child does the rhythm all move together in same pattern.

Stanza 2:

The sun begins to shine,
The sun begins to shine,
We'll all watch together
While the sun begins to shine.

Action: Child in yellow dress, as sun, skips and runs between the seeds.

Stanza 3: The wind begins to blow, etc.

Action: Child, "hoo-ing" like the wind, hurries and scurries in and out among the imaginary seeds.

Stanza 4: The summer rain comes down, etc.

Action: Child, with movements of hands and body, pretends to be the falling rain.

Stanza 5: The seeds grow strong and tall, etc.

Action: Children as seeds, curl up on the floor, each in his own place in the straight row as if hidden in the earth. They gradually stir and move, growing higher and higher until on tip-toes.

Stanza 6: The farmer cuts the grain, etc.

Action: Child, as farmer, pretends to cut down the tall plants.

Stanza 7: And now the harvest's in! etc.

Action: Children take hands and skip in circle as if in celebration of the occasion.

PRAYER with children's response:

For sun and rain and the hidden riches in the soil that cause the seeds to grow,

Response: We rejoice! We rejoice and give thanks!

For the vegetables, grain and fruits that come from growing seeds that people and animals may be fed,

Response: We rejoice! We rejoice and give thanks!

For the dependableness of the seasons that brings everything in its time for as long as the earth remains,

Response: We rejoice! We rejoice and give thanks! Amen.

DEDICATION OF OFFERING

2. For people who harvest the crops

LEADER reads from the Bible: Psalm 92:1, 2a, 4.

We will sing our praises in two songs, for the beauty in the world around us and for the wonder of life we cannot see.

ALL SING: "For the Beauty of the Earth" and "Oats, Peas, Beans and Barley Grow"

CONVERSATION:

In winter when you open a can of cherries or peaches, a package of frozen peas or beans, do you ever think of the people who gathered them from vines and trees that we might have them for food?

Do you ever thank them for their work?

These workers are called "migrant workers" because they always are moving. Thousands of such families travel in trucks and cars, going where the crops are ripe, picking peaches in one state, berries in another, cranberries in another, beets in another. All the family work, except the very young children; they work whenever the crops are ready to be gathered, in the rain, on Sunday, or even if they feel sick. Their work is always hard.

(If the Album *World Friends: Migrants*, has been secured, show two or three of the photographs for illustration.)

A migrant family's home is wherever they work. Suppose you had ten or maybe fifteen different homes each year. Could you ever finish second grade if your family kept moving?

What about belonging to a church?

Or keeping the friends you had made?

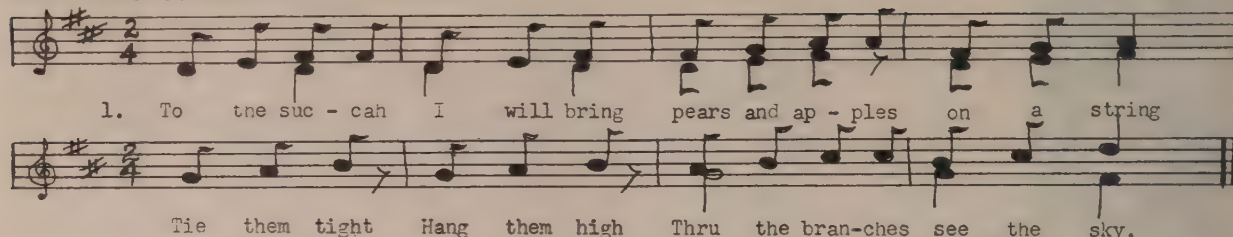
Where would the babies stay who were too small to work?

It doesn't seem fair, does it, for migrant families to have all these problems? Certainly they need our thanks and our help.

One way that church friends have found to say "Thank you" is to send nurses and teachers into their camps to

*New York City.

"An article by Mrs. Allstrom, "Worship with Primary and Junior Children," appeared in the September Journal. It described appropriate worship settings for children's groups.



2. To the succah I will bring bright red berries on a string, etc.
3. To the succah I will bring beans and carrots on a string, etc.
4. To the succah I will bring grapes of purple on a string, etc.

start Child Care Centers where the small children and babies can stay during the day and have baths and naps and hot lunches. Why is this a good idea? (Show photographs to illustrate.)

Another way is to buy station wagons and put in them some hymn books, a portable organ, a movie projector, sewing machine, dolls, games, balls and bats, reading and picture books. Each evening a teacher drives the station wagon into a camp and everyone comes running. If you were a migrant mother, why would you be glad to see the car coming? (Show photographs from the album to illustrate.)

OFFERING:

You may bring your offering while I read the words from a special hymn.

When thy heart with joy o'er flowing
Sings a joyful prayer,
In thy joy, O let thy brother
With thee share . . .

Why are these words a good reminder for boys and girls and their parents at this season?

PRAYER: Bless these gifts our Father, however they may be used. Wherever they go may they help people to be joyful and to know that friends care about them. Amen.

3. For the joy of sharing

LEADER reads from the Bible: Psalm 67:3, 4a, 6

Today thankful worshipers in churches all over our land are joining to sing praises for the food that has been safely gathered in before the winter storms begin. We will sing it, too.

ALL SING: "Come Ye Thankful People, Come" (Stanza 1)

LEADER:

Many worshipers will listen to a Thanksgiving song from the Bible. While I read the words try to imagine that you were the song writer.

LEADER reads from the Bible: Psalm 65:1, 9, 11, 12, 13. What pictures did you, as the writer of this song, describe for the people? What did you want the word pictures to tell the people?

LEADER CONTINUES:

Each year, in a Proclamation, our President reminds the people of their blessings and sets aside a special day in which to give thanks for them. The Proclamation is printed in the newspapers of the land. (The leader will read aloud the excerpts that have significance for the children and with the children will comment about their meaning.)

Long before a President made a Proclamation for giving thanks, long before the Pilgrims celebrated their first harvest in America, long before Jesus lived on earth, people recognized the blessings of the harvest season and proclaimed a special time for celebration and for sharing with those who had nothing.

This first Proclamation is in the Bible. (Reads Nehemiah 8:10, 15b)

"Go your way, eat . . . and drink . . . and send portions to him for whom nothing is prepared; for this day is holy to our Lord; and do not be grieved . . . Go out to the hills and bring branches of olive, wild olive, myrtle, palm, and other leafy trees to make booths . . ."

And from those long ago days to the present, 1957, Jewish worshipers celebrate the festival in memory of the happy harvest season in Palestine. They share of their blessings with others. In the yards of their homes and synagogues they build leafy booths which they call the Succoth. Sometimes during the seven

days of their festival they have their meals inside the booths.

SHARING A SUCCOTH BOOTH:

A child may announce, "In our class we learned that long ago the harvest festival was called the 'Succoth.' It lasted for seven days and the people sometimes lived inside the booths. We made this miniature booth from a grocery carton. We painted fruits and grain and vegetables on the inside walls and green leaves on the outside. Real leaves rest on strings across the open top of the carton. Booths are always open overhead so the people inside may look up and see the sun or the stars and feel God's presence day and night."

SHARING A SUCCOTH SONG (Words are printed herewith)

A child may announce, "Our class has learned a Succoth song that Jewish children sing as they help to decorate the pretty booths. They bring real fruits and vegetables. Ours are painted on paper, then cut out."

SHARING A SUCCOTH PRAYER:

Jewish families use this ancient prayer, during the Succoth celebration. I will repeat the words; then you may say them with me:

"Blessed art thou, O King of the Universe,
Who has blessed us,
And brought us again to this day of joy."

4. For love and thoughtfulness shown in families

ALL SING: "This is the day which the Lord has made." (Printed in last month's services. Sing through twice, but not as a round.)

LEADER:

A new day is given to us every day! So every day is a time for gladness. In this past week there was a glad day in all your families: father was home from work, big sisters and brothers were home from college, grandparents came to visit.

Some of you may have remembered on this day to say, "I'm thankful for my family." Some of you may have remembered to do something to make them glad for you.

Let us praise God in song "for the love that from our birth over and around us lies."

ALL SING: "For the Beauty of the Earth"

STORY INTRODUCTION:

What happens at home to make you feel like saying, "I'm sure thankful for

For Primary Grades



THE NEW WEEKDAY CHURCH SCHOOL TEXT

Boys and Girls of the Bible, by Myrtle A. McDaniel, for public school children of the first and second grades, with "released time" for Christian education. A one-semester unit of 15 weeks, expandable to 30 weeks. Materials and guidance for achieving effective teaching units of study, worship, and creative activities. A Cooperative Series text.

Pupil's Book, 50 Cents

Teacher's Book, \$2.50

At bookstores

THE CHRISTIAN EDUCATION PRESS

Philadelphia, Pa.

NEW—ALL NEW—TEACHING TOOLS FOR YOUR CHURCH SCHOOL CLASSES

► Interdenominational texts for juniors, ages 9 to 11 . . .

JESUS IS HIS NAME

By Ethel Tilley. Teaches in a variety of ways how Jesus lived his life on earth. Covers 10 class sessions, particularly suitable for vacation church school courses. The teacher's manual contains clear guidance on all details of organizing and conducting the course. The pupil's book provides coloring and handcraft projects, games from Bible lands, puzzles, questions, choral speaking, and other absorbing activities.

Teacher's Manual: Paper cover, \$1.00
Pupil's Book: Paper cover, \$.25

► Improved manuals on methods . . .

WHEN WE TEACH KINDERGARTEN CHILDREN

By Kathrene McLandress Tobey. An extensive revision of this author's earlier book, *When They Are Four and Five*. Retaining the same chapter headings, she discusses all the latest techniques in Christian guidance of the very young.

WHEN WE TEACH PRIMARY CHILDREN

By Marjorie Haynes. Replacing the previous manual *When They Are Six to Eight*, this book discusses psychology of the primary child and how to teach him with creative activities, drama, music, and storytelling. Also counsels on the teacher's own preparation and spiritual growth.

JESUS, FRIEND AND TEACHER

By Elizabeth S. Whitehouse. Shows that Christ is our friend, as well as savior and lord, and illustrates how his teachings help us face and conquer daily problems. Covers 30 class sessions. The teacher's manual includes numerous instructional helps. The pupil's books, each corresponding to a half of the contents in the teacher's manual, contain story material, illustrations, Scriptural references, verse, questions, and work space for written assignments.

Teacher's Manual: Cloth, \$2.25
Pupil's Book I: Paper cover, \$.35
Pupil's Book II: Paper cover, \$.35

WHEN WE TEACH JUNIORS

By Jane B. Harris. A thorough analysis of attitudes, methods, materials, and environment most effective in religious training of the pre-teen group, with special emphasis on the teacher's preparation and approach. This study replaces the previous book *When They Are Nine to Eleven*.

THE SPIRITUAL GROWTH OF CHILDREN

By Dorothy B. Fritz. Written as a companion volume to the three guidance manuals above, this is also useful by itself to all who deal with children in the church and in the home. Neither theological nor pedagogical in the usual sense, it illuminates the ways in which adult thinking and acting about God's truth affect the spiritual growth of children.

Each manual: paper cover, \$1.00

CHORAL READINGS FOR JUNIOR WORSHIP AND INSPIRATION

Edited by Harry J. Heltman and Helen A. Brown. This third volume in Westminster's popular choral reading series appeals directly to boys and girls in the 9-to-11 age group. Provides ideal accessory activity for week-day or released-time classes. The selections represent the finest, best-loved literary and religious sources. One to 4 copies, each \$1.00; 5 or more, each \$.90.

At your bookstore

THE **W**ESTMINSTER **P**RESS • PHILADELPHIA 7, PA.

my big sister?" Or what might happen to cause your big sister or brother to be glad for you?

TELL THE STORY: "Quite a Boy"

Roger was six years old. Mother and Father and sister Leila loved him dearly and found many ways to tell him so. Roger felt their love and always was quick to say "thank you" for everything they did.

When his room was all in order, it was, "Thank you, Mother."

When Father brought him the new record he wanted, it was, "Thank you Father."

When his sister got him the new book, it was, "Thank you, Leila."

When grandmother sent mittens by mail, it was "Thank you, grandmother," on a postal, and Roger printed the words himself.

Roger was so busy letting other people do things for him that he forgot to notice that no one ever said those words to him.

On Roger's seventh birthday, Roger happily reminded Mother, "It's my day. Today, everyone is sure to think of me." This was true. There were many birthday packages to prove it and each time Roger opened one of them he said the familiar words again.

That night when Mother tucked Roger in bed she said, "I wonder what would happen if the birthday person could remember to let others know that he loved them." Mother didn't explain and Roger soon forgot what she said—that is, he forgot until one day at the beach.

On that day when he found some pretty shells he thought of grandmother; then suddenly Mother's words flashed into his mind. "Why, I'll send the shells to grandmother. She likes pretty shells but she lives too far to come and find them for herself."

That summer in the craft shop at camp, Roger remembered Mother's words again. "Father needs a key ring. I'll make one for him."

Later, at home, Roger remembered the words and without anyone asking him, he cleaned the garage. Then the day Leila left her music book at a friend's house, Roger offered, "I'll go get it" and he walked five long blocks there and back again. Roger heard the words quite often, "Thank you Roger." But Mother never again mentioned their birthday talk.

Then one day a few weeks later Roger passed the open door in Mother's room. Mother was reading Father part of the letter she was writing to grandmother. Her happy words came out to Roger quite clearly, "We want you to come soon for that visit and see for yourself. Every day Roger lets us be glad for him. He's growing up to be quite a boy!"

"Quite a boy!" Roger hurried past the open door and no one but himself heard his whispered words. "Of course Mother knows! She knows I can remember a lot of things."

FROM THE BIBLE:

These words were written long ago. (1 John 3:18) "... let us not love in word or speech but in deed and in truth."

Why do these words seem important enough to be included in the Bible? Why is *doing* more important than *talking*?

OFFERING AND PRAYER

Sharing with someone is one way to "do." You could choose to put your money gift away and save it for yourself. You could choose to spend it for yourself. In choosing to share it, you, too, have discovered that you can think things out for yourself.

Junior Department

by Elizabeth Patton MOSS*

THEME FOR NOVEMBER:

"Our Dear Church"

Note: The article in this issue on "Resources for Children's Worship" will be of value to all leaders of worship with juniors.

For the Leader

During this month, sing hymns anticipating Thanksgiving Day and hymns about the church. Those suggested will be found in most church hymnals. Learn one or two new hymns each month and use others that are familiar. The first time an unfamiliar song is used, it may be read in unison instead of sung. Hymns may be learned first by a junior choir, or by the children who come early. In a worship preparation period, explain new ideas and words and show why appropriate hymns, Scripture passages, and other materials have been chosen: to fit the theme.

OFFERTORY HYMN FOR MONTH: "Praise God from whom all blessings flow."

PRAYER FOR THE MONTH: "I will extol thee, my God and King, and bless thy name for ever and ever. Every day will I bless thee, and praise thy name for ever and ever. Thy kingdom is an everlasting kingdom, and thy dominion endures throughout all generations." (Psalm 145: 1, 2, 13) Amen.

1. Gifts for God's Church

WORSHIP CENTER: Vases of flowers or autumn leaves and berries, with room left for the offering plates. Emphasize the offering as part of worship.

HYMNS: "O where are kings and empires now," "I love thy kingdom, Lord," "Christ is made the sure foundation."

SCRIPTURE: Gifts for the Tabernacle, Exodus 35: 4-9, 21-29. Gifts for the Temple, II Chronicles 3:1-7, 5:13, 14. Gifts for the Christian church, I Corinthians 16: 1-3. (Unless there has been a lesson recently about the Tabernacle or Temple, these passages will require a brief explanation of their setting. They may be read by the leader, by the children in unison, or each selection may be prepared and read by a separate class.)

STORY:

GIFTS FOR A MISSION CHURCH

When we bring our gifts or offerings to church, some of them are used to keep our own church building in repair. Part of the offering goes to help other people in many places. Have you ever stopped to think what it would be like if you had no church to come to? In many countries during times of war church buildings are destroyed. In many other places there are only a few Christians among those of

*Director of Christian Education, Riverside Community Church, Hood River, Oregon.

other religions, so it is difficult for them to build a church. How grateful we should be for the gifts of all the people who have made it possible for us to have a church right here in this particular spot!

After the first World War nearly all the Christian churches in the country of Iran were demolished. And so were the people's homes—whole villages were destroyed. Many of the Christians had to flee to another country until the war was over.

When some of these Christian refugees returned to their ruined village they met on Sunday to worship under an old elm tree because there was no building left standing. They themselves were in rags. All of them partook of the Holy Communion together, the Roman Catholics, Nestorians, Armenians, and Protestants. When the offering plate was passed they had so few coins to put in that they totaled less than a dollar! But after the sermon one after another of the villagers got up and voted to build a church for their village, one building to be used by all of them, even though before the war they had had several small buildings.

The first speaker was a widow who offered the only property left to her, a tree worth about three dollars. Next, a man and his wife offered to give up half their food for the next month. The schoolmaster said he would go without his much needed overcoat for the winter. Some offered stones and bricks from their ruined walls. The children volunteered to dig the clay to make new bricks.

Then someone suggested that they begin the very next day. The leader reminded them that their own homes needed to be rebuilt before cold weather came, but they voted to build the house of God before their own houses. So they all worked together, each one giving his best of time and labor and material. And what rejoicing there was when the new church was finished! Only after it was ready to use did they start building their own homes.

How many of us care as much for the house of God as we do for our own homes? The more time and work and money we put into anything the more we grow to love and value it.

2. The Church in this Place

WORSHIP CENTER: If a good picture, large enough, of the local church building is available, it may be used above the worship center. Use smaller pictures and items connected with the history of the congregation (old bulletins, photographs, mementoes) to form an exhibit elsewhere. Perhaps a small picture of the church on a postcard or a bulletin may be given each child to take home.

SUGGESTED HYMNS: "I love thy Kingdom, Lord," "Our God, our help," "Christ is made the sure foundation."

SUGGESTED SCRIPTURE: Psalm 84 read in

unison or prepared by a single class to be given as a choral reading.

TALK: Five minutes of reminiscence by a long-time member or a church officer, telling how the congregation came to be organized, its outstanding leaders, its history and growth, especially the gifts and sacrifices that have made it possible.

3. The Minister of Our Church

WORSHIP CENTER: Same as last week.

SUGGESTED HYMNS: "I love Thy Kingdom, Lord," "O where are kings and empires now," "We plow the fields and scatter."

SUGGESTED SCRIPTURE: Same as last week.

STORY:

MR. MINISTER¹

One week when the school had vacation, Jennifer's brother, Joe, was invited to visit his friend, Mac. To get to Mac's home, Joe had his first train ride alone. Mac's father was a minister. He and Mrs. Minister and Mac and little Mary met Joe at the station. Joe and Mac had lots to talk about. They had not seen each other for nearly a year. But almost the first thing Mac said was, "Joe, I've decided what I'm going to be when I grow up. I want to be a minister like my father. What are you going to be?"

"Why, I don't know yet," said Joe; "maybe I'd like to be a minister too."

"Tell you what, fellows," said Mr. Minister, "you'd better make the rounds with me this week and see just what a minister does before you decide."

"Good," said the boys, "that's a deal! We'll start tomorrow, Sunday, but this afternoon is Saturday and we are going to a ball game."

Sunday morning Joe woke up at his usual time, but when he went down to breakfast he found that Mr. Minister had been up since sunrise and was already at the church. Joe went with Mac to his church school class and sat beside him during the church service. He noticed that Mr. Minister visited two classes in the church school and spoke for a few minutes at the worship service in their department.

Joe decided to make a list of everything he saw Mr. Minister do that day. Of course he led the congregation in worship and preached the sermon. He also baptized two babies that day, received three families into church membership, and conducted the communion service.

After the service Joe and Mac stood outside the door waiting till the long line of worshipers had filed out. Mr. Minister greeted each one, even the little toddlers. Joe thought he must get awfully tired of shaking so many hands and wondered how anyone could possibly remember so many names and say just the right thing to each person to make everyone smile!

"Well," said Joe, as they finally started home to dinner, "are you tired, Mr. Minister, and glad that your day's work is

over? This must have been an especially busy day for you."

"Yes, there was a bit more than usual at the morning service," said Mac's father, "but my Sundays are always full, and the day is only half over now, you know. This afternoon I am going to call on some of our older, shut-in members. You boys can go along for the ride. Then this evening we will all go with the High School Fellowship for a vesper service and picnic supper in the woods!"

"Monday is supposed to be a minister's day off," said Mac, "but it never works out that way. Watch and see. Tomorrow will probably be even busier than today!"

Sure enough! Mr. Minister had already left the house again when the boys came down for breakfast. "He has to conduct a funeral this morning," said Mrs. Minister. "After that he is to speak at a community luncheon. He said you boys could go along, and then he has to make a radio broadcast. He thought you'd like to visit the radio station. At four o'clock he teaches the communicant class for children joining the church this year. Mac belongs in the class and Joe can visit today. And this evening, guess what?" asked Mrs. Minister. "A wedding! Here in the parsonage. You'll enjoy that, I know!"

"See, I told you," Mac said. "Monday's another busy day."

"But, mother," exclaimed little Mary, "for two weeks daddy has promised to take us to the zoo and he never has time!"

"I know," replied Mrs. Minister, "and for two months he has been promising to paint the storm windows."

"And look," said Mac, "at the huge pile of magazines he never has time to read. I want to give them to the paper drive, but he wants to look at them first!"

"Well," said Mrs. Minister, "I'll be thankful if he just finds time to get his hair cut today. He hasn't even had time to go to the barber shop lately."

"Why!" gasped Joe, "I didn't know ministers had so much to do. I thought they just worked on Sundays!"

"Silly!" said Mac.

Tuesday morning Mr. Minister woke Joe and Mac to eat breakfast when he did. "First thing today we write letters," he said. "Come with me to the church office." Mr. Minister took a stack of letters from his desk. Dozens of them, Joe thought. "I'll dictate answers to these," Mr. Minister said to the boys, "while you fold these mimeographed notices and put them in the envelopes, stamp them, and seal them. Let's try to get all the mail taken care of by ten o'clock, because then I have a committee meeting with some of the other ministers of the city. While I talk to them you boys can collect all the bulletins left from Sunday, sharpen the pencils in the church pews, see that the hymn books are in place in each pew, put some of these envelopes in the pew clips, count the pamphlets in the literature rack..."

"Stop, stop!" begged Mac. "We can't remember any more! But, dad, what about this afternoon? If we help you this morning won't you have time to take us to the zoo?"

"I'll try," said Mr. Minister. "I have to call on two people in the hospital. You can go with me in the car and if there is time afterward we can go to the zoo."

But all during lunch the telephone kept ringing, calls for Mr. Minister. "Six people instead of two in the hospital," he announced, "not much time for the zoo."

"If you could just go to the barber shop and get your hair cut," murmured Mrs. Minister.

"Boys, I am sorry," said Mr. Minister, when he came out of the hospital several hours later. "There is time to go to the zoo, but I promised instead to tend to some errands for the sick people in there. Come on, we'll do that instead!"

"Can you stay at home and read your magazines this evening?" asked Mac at the dinner table.

"No, indeed," answered Mr. Minister. "This is Boy Scout Court of Honor night. I must be on my way there at once. Come on, boys, if you want to go along."

Next morning, Wednesday, everyone was awakened early by the door bell. There was a special delivery letter for Mr. Minister from the missionary supported by their church. He had just landed from Africa and could stop over for a few hours on his way across America. Mrs. Minister said she would ask some of the missionary's special friends in for tea and to visit. And Mr. Minister said he would hurry and get through with his other meetings for the day.

Temperance Lesson October 27, 1957

Based on Uniform Lesson Outline

"STRONG FOR OURSELVES AND OTHERS"

(Lesson Leaflet for all age groups)
90c per 100; 50c per 50; 10c singly

PRIMARY HELPS

Power of Early Training

40c per 100; 25c per 50; 10c singly

YOUNG CRUSADER Subscription 50c

Clubs of 10, \$4.50 per year

JUNIOR HELPS

Sunday School Wall Pledge 50c each

Frances Willard—Eagle's Nest \$1.00
(Flannelgraph)

Alcohol's a Poor Substitute for Fun

40c per 100; 25c per 50; 10c singly

INTERMEDIATE-SENIOR

Six Established Facts About Alcohol

60c per 100; 35c per 50; 10c singly

Bottles and Brakes (dramatization)

2 boys, 2 girls, 15 minutes

\$1.00 per 100; 55c per 50; 10c singly

YOUNG PEOPLE-ADULT

Effects of Alcohol in Minute and Moderate Doses.

90c per 100; 50c per 50; 10c singly

Give Youth the Right Picture

60c per 100; 35c per 50; 10c singly

FOR YOUTH GROUPS

High School Hurdles 60c each

50c on 12; 42c on 100 plus postage

NATIONAL WCTU, I.J.R.

Evanston, Ill.

100 DEVOTIONS for BOYS and GIRLS

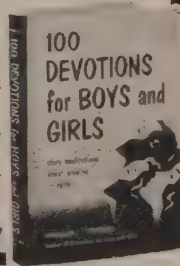
WILLIAM L. WOODALL

Story - meditations about growing in faith for pre-teens —each including an appropriate brief Bible reading and a one or two sentence prayer.

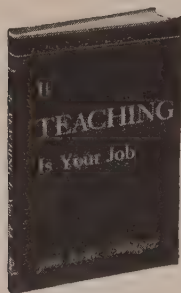
\$2.00 at bookstores

ASSOCIATION PRESS

291 Broadway, N.Y.C. 7



Two important books on Christian Education



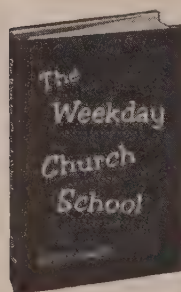
IF TEACHING IS YOUR JOB

John Leslie Lobingier

A practical, simple, and helpful guide for the volunteer church school teacher.

"A superior book, succinct, interesting, and instructive"—*Wesner Fallaw, Professor of Religious Education, Andover Newton Theological School*

\$2.50



THE WEEKDAY CHURCH SCHOOL

Erwin L. Shaver

"Here it is! Guidance for educators of the church, the public schools, and the community in conducting weekday church schools. Authoritative, informing, and inspiring."—*Frank M. McKibben, Garrett Biblical Institute*. "A 'how to' book which is really exciting."—*L. A. Weigle, Chairman, Standard Bible Committee, National Council of Churches*.

\$2.50

At your bookstore
THE PILGRIM PRESS • Boston

First he had to check over the heating plant of the church with the janitor, then a meeting with the nursery department teachers to discuss some new equipment. "Tonight is the monthly meeting of the trustees and I have to see that all the bills are ready to present to them," he added. "Here, boys, are two new books I got in the mail. Open them for me and I'll at least look at the covers if I can't read the inside!"

"Dad, about those magazines," began Mac next day, Thursday. "Tomorrow is the last day for the paper drive."

"Well, I can't possibly read them before then," said Mr. Minister.

"Can we go to the zoo today?" began Mary.

"Tonight is the meeting of the Couples' Club," said Mrs. Minister. "You must not appear there without a hair cut!"

"Come on, boys, let's get to work!" sang out Mr. Minister as he ran from the house.

"Today I'll start writing my sermon," Mr. Minister told the boys when they got to the church. "It's already late in the week for that. It's much better to start early in the week."

Just then there was a knock on the study door. A man and woman stood there. "Are you a minister?" they asked. "We are strangers in town and we need some advice. We'd like to talk to you."

"Come in and sit down," said Mr. Minister. "Here, boys," he continued, turning to Mac and Joe, "will you please help me by taking these announcements to the newspaper office, and on the way back please stop at the post office. I need stamps and postcards and stamped envelopes," he said. "Here is the list and the money."

When the boys returned the callers had gone and Mr. Minister was busy pecking away at his typewriter.

"Good," said Mac, "I see the sermon is started."

"No," said Mr. Minister, laughing, "this is an article I promised to write for a church magazine. I just had a phone call saying it was due tomorrow, so I'll have to get it mailed before I begin on the sermon."

Mr. Minister kept on typing, but the telephone kept on ringing. First a woman wanted to talk to him about joining the church. "Come at one o'clock," said Mr. Minister. Then the chaplain at the prison wanted him to come out and speak to the men there. "I'll come at two," said Mr. Minister. Then the church school superintendent wanted to plan a teachers' meeting. "Come at three," said Mr. Minister. Then the choir director wanted to go over the music for the coming month. "Come at four," said Mr. Minister. Then the president of the Women's Society wanted to talk about the menu for the next church dinner. "Come at five," said Mr. Minister.

"Daddy," interrupted Mac, "don't forget the barber shop closes at five-thirty!"

"Children," said Mrs. Minister that evening, "I never dreamed I'd go out any place with such a long haired man!"

"What bothers me more is those storm windows, and it's getting colder," answered Mr. Minister.

"When are we going to the zoo?" asked Mary.

Mac just looked at the pile of unread magazines and said nothing.

Friday morning the boys got up bright and early, but Mr. Minister had already gone to the church. "Your father left at four a.m. to start working on his sermon," Mrs. Minister said to Mac. "He left a list of things for you boys to do to help today: set up the movie projector

for the junior high party tonight, wrap and label the boxes of clothing to be sent to the refugees, take this plant to old Mrs. Jones and tell her the minister wanted to come himself and will try to call on her next week."

"It's Friday!" said Joe. "I've never had such a busy week in my life. Tomorrow night I'm going home. How fast the time has gone!"

Saturday was the last day of Joe's visit. "I have my sermon all ready," announced Mr. Minister at breakfast. "Today I'll try to get the storm windows painted, and we'll go to the zoo, and then I'll sit down and read some magazines..."

"And don't forget to go to the barber shop," added Mrs. Minister.

Just then the telephone rang. Mr. Minister answered and then came back to report, "Bad news from the Smiths. Their son was in an accident. He is in a hospital ninety miles away. I promised to drive over with them. Good-bye. They'll be here in a minute. I don't know when I'll get back."

Mrs. Minister looked at the children. "I know what to do," she said. "We'll all get our old clothes on and paint the storm windows, then I'll take you to the zoo since your father left the car."

Just as they returned from the zoo that afternoon, Mr. Minister got out of the Smith's car.

"Our son is getting along all right," said Mr. Smith. "And I can never tell you," said Mrs. Smith, "how much it meant to us to have our minister with us today. We can always count on him when we need help. We know he is always ready to listen to us, to pray with us, to remind us of God. How thankful we are for the church and its faithful ministers!"

"There," said Mac, "that's why I want to be a minister! It keeps you busy, of course, but it seems to help lots of people."

"Yes," replied Joe, "I'd like it too, but maybe I ought to be a farmer like my grandfather. God needs all kinds of workers. I'll have to think about it longer before I decide."

"Look," said Mr. Minister, taking off his hat, "I had time while we were waiting at the hospital to get my hair cut!"

4. Thanksgiving, an American Holiday, a Religious Holiday

FOR THE LEADER: Emphasize the origin of Thanksgiving with the Pilgrims at Plymouth. Juniors will learn the historical facts in public school, so concentrate on the religious element.

WORSHIP CENTER: Autumn leaves, fruit, pumpkins, ears of corn—but be sure to make the religious symbol prominent, the open Bible. The well known painting, "The Pilgrims Going to Church," by George H. Boughton would be suitable to use. Prints in various sizes, also small ones for individual use, may be obtained from the Art Extension Society, Westport, Conn. If the picture is used, be sure to call attention to it and spend a few minutes studying its message with the children.

CALL TO WORSHIP: I was glad when they said unto me, "Let us go into the house of the Lord."

HYMNS:

The Pilgrims sang Psalms in their church services. Some they used were 19, 23, 84, 90 and 100. Use Psalms 23 and 100 for the Scripture reading and follow

each one with the hymn based upon it: "The Lord's my Shepherd," and "All people that on earth do dwell." In the Plymouth meeting house there was no musical instrument. One person would read or sing a line, then the congregation would repeat it. This was called "lining out." Try singing "Our God, our help in ages past," this way. If the children know the hymn "O God, beneath Thy guiding hand," be sure to sing it. After the offering will be a suitable time. If it is unfamiliar, read it in unison. Be sure to call attention to the way it applies to the Pilgrims. Give a little extra time in the worship service this week to express thanks by singing hymns. Use "We plough the fields and scatter" if there is time.

One of the first books printed in New England was "The Bay Psalm Book," published twenty years after the Pilgrims landed. You may be able to borrow a facsimile of this from your library. The Psalm Book the Pilgrims used when they first came to America was the "Ainsworth Psalter" printed in Holland. Longfellow refers to this in "The Courtship of Miles Standish":

"...the musical voice of Priscilla
Singing the hundredth Psalm, the grand
old Puritan anthem,
Music that Luther sang to the sacred
words of the Psalmist,
Full of the breath of the Lord, consoling
and comforting many..."

Open wide on her lap lay the well-worn
Psalm-book of Ainsworth,
Printed in Amsterdam, the words and
the music together,
Rough-hewn, angular notes, like stones
in the wall of a churchyard,
Darkened and overhung by the running
vines of the verses.
Such was the book from whose page she
sang the old Puritan anthem."

Before the offering is received, mention the generosity of the Pilgrims in sharing their meager harvest with the Indians, and the contrast with our greater material blessings today, so the children will want to share in the same spirit.

These words from the *Sarum Primer*, printed in 1558, were no doubt familiar to the Pilgrims. They make a fitting benediction:

God be in my head,
And in my understanding;
God be in mine eyes,
And in my looking;
God be in my mouth,
And in my speaking;
God be in my heart,
And in my thinking;
God be at mine end,
And at my departing.

**Complete Poetical Works of Henry Wadsworth Longfellow, Houghton Mifflin Co. Quoted by permission.*

"Come, Ye Thankful People, Come"
"We Plow the Fields and Scatter"
"Joyful, Joyful, We Adore Thee"
"All Creatures of Our God and King"
(Select the one that seems to you to best fit the theme and your mood of thanksgiving. The hymn should also be one somewhat familiar to the group.)

SCRIPTURE: Select one from among the following psalms:

Psalms 92:1-4; 95:1-7; 100; 135:1-3; 136:1-9.

TALK (by leader or selected member of the group):

MORE THAN POLITE

Do you remember, when you were younger, the thank-you notes that your mother made you sit down and write when someone had given you a birthday or a Christmas gift? Would you say those notes expressed the very highest type of thanksgiving or gratitude, or were they apt to express a rather childish response, a polite and dutiful expression of courtesy to some adult for something given you?

Some people thank God in much the same childish way because it is a polite custom. But gratitude or thanksgiving is at the very heart of the life of a true Christian. However, it is an attitude that cannot be forced. It must grow in your life as you become a more mature Christian personality.

Someone has said, "Gratitude is one of the finest expressions of the human spirit." Another has said, "The finest test of character is seen in the amount and the power of the gratitude we have."

During these weeks of November, why not try some stretching-up exercises for your spirit? The first of these is a stretching-up exercise in learning how to be grateful for some very ordinary everyday things that most of us take entirely for granted. One poet has expressed in these words his feeling about the wonder and beauty surrounding us:

POEM:

Seek not afar for Beauty. Lo! it glows
In dew-wet grasses all about thy feet;
In birds, in sunshine, childish faces
sweet,
In stars and mountain summits topped
with snow.
Go not abroad for happiness, for see,
It is a flower blooming at thy door!
Bring love and justice home, and then
no more
Thou'lt wonder in what dwelling joy
may be.
Dream not of noble service elsewhere
wrought;
The simple duty that awaits thy hand
Is God's voice uttering a divine command;
Life's common deeds build all that
saints have thought.
In wonder workings, or some bush
afame
Men look for God and fancy him concealed;
But in earth's common things he stands
revealed,
While grass and flowers and stars spell
out his name.

MINOT SAVAGE²

THIS WEEK'S STRETCHING EXERCISE FOR YOUR SPIRIT:

Find as many common things as you

²From *At Worship*, by Burkhart, Weagly and Brownson. Copyright, Harper & Brothers. Used by permission.

Junior High Department

by Lucile DESJARDINS*

THEME FOR NOVEMBER:

Growing up in Thanksgiving

For the Worship Committee

This is the month of Thanksgiving—an other national and church festival that cuts across denominational lines. Thanksgiving Day is a day rooted deep in our American life, carrying with it the stories and traditions of the Pilgrim fathers. It is also rooted deep in our religious heritage from the Hebrews who sang their psalms of thanksgiving, and from the Christians of the first century who sang with joy and with deep gratitude for all that Christ and the Gospel and the Christian fellowship meant to them. These early Christians made the sacrament of the breaking of bread a *Eucharist*, or time for thanksgiving.

But we must admit that much of our present American observance of Thanksgiving Day has become shallow and materialistic. This day has come to be associated in the minds of many with football games, with the babble of visits with relatives, with elaborate turkey dinners. There is, however, a growing custom in many communities of a union Thanksgiving Service among the Protestant Churches.

The idea for this November theme and its development has been taken from

*Mount Union College, Alliance, Ohio.

Overstreets' *The Mind Goes Forth*.¹ In Chapter Seven of this book, entitled "Gratitude: the Mature Emotion," these authors suggest that gratitude is an emotion that an individual needs to grow up to. The idea developed in these services is that of ways in which junior high boys and girls can grow up in gratitude. We may think of them as stretching exercises for the mind and spirit of a growing Christian.

For this series your committee might mimeograph a little reminder of the stretching-up exercises for the week, beginning, "This week I will—" and then putting into the first person the "exercises" suggested below or others that may be more appropriate.

1. Gratitude for common things

CALL TO WORSHIP: Let us come into his presence with thanksgiving. (Psalm 95:2)

HYMN: Select one from the following:

"We Praise Thee, O God, Our Redeemer, Creator"

"For the Beauty of the Earth"

"O Lord of Heaven and Earth and Sea"

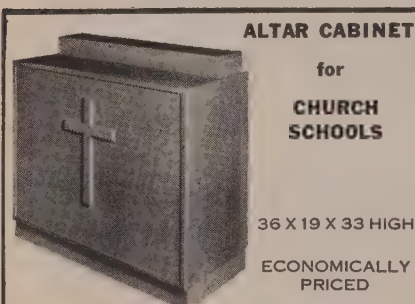
¹*The Mind Goes Forth: The Drama of Understanding*, by Harry and Bonaro Overstreet. W. W. Norton, Inc.

can in your everyday surroundings which are really wonderful gifts from God. Each night this week as you go to bed or each morning as you arise, thank God in your heart for one or two of these common blessings. Then watch for these and other common blessings throughout each day of the week. Add a new one each day to your list.

The Most Complete BIBLE CATALOG published

New LOOSE LEAF style. Always up-to-date. If you would like to act as our agent, send for your free catalog today. Also includes complete line of Scripture Specialties.

CICERO BIBLE PRESS, Dept. JC Broadview, Ill.



ALTAR CABINET

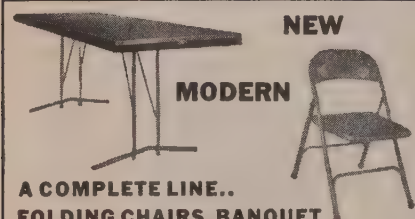
for

CHURCH
SCHOOLS

36 X 19 X 33 HIGH

ECONOMICALLY
PRICED

SLIDING DOORS IN BACK WITH
ADJUSTABLE SHELF MAKES
STORAGE CABINET. EQUIPPED
WITH CASTERS



NEW

MODERN

A COMPLETE LINE...
FOLDING CHAIRS, BANQUET
TABLES, KINDERGARTEN FURNITURE



COMPLETE LINE

OF
PEWS,
PULPITS,

CHANCEL FURNITURE

the FRANKLIN-LEE COMPANY
12801 SOUTH HALSTED STREET CHICAGO 28, ILLINOIS
DEPT. 74-P

PLEASE SEND FOLLOWING LITERATURE

☐ ALTAR CABINET LITERATURE
☐ CHURCH PEW & FURNITURE CATALOG
☐ FOLDING CHAIR & TABLE CIRCULAR

NAME _____
STREET _____
CITY & ZONE _____
STATE _____

A POEM OF 'THANKSGIVING':

We thank thee for the grace of home,
For mother's love and father's care;
For friends and teachers, all who come
Our joys, our hopes, our fears, to share.
For eyes to see and ears to hear,
For hands to serve and arms to lift,
For shoulders broad and strong to bear,
For feet to run on errands swift.
For faith to conquer doubt and fear,
For love to answer every call,
For strength to do and will to dare,
We thank Thee, O Lord of all.

JOHN HAYNES HOLMES

CLOSING PRAYER:

Our Father, thou has filled our lives with many wonderful blessings. Many of these we take for granted. We go about our work each day without realizing how some of the ordinary things of life add to our comfort and happiness. Help us to become more aware daily of the blessings that fill our lives. Help us to have thankful hearts for these gifts from thy hand. In the name of Christ we pray. Amen.

HYMN: "For the Beauty of the Earth"

BENEDICTION

2. Gratitude for our neighbors' blessings

CALL TO WORSHIP: Psalm 145:2, 8-10

HYMN:

For all the blessings of the year,
For all the friends we hold so dear,
For peace on earth, both far and near,
We thank Thee, Lord.

For life and health, those common things,
Which every day and hour brings,
For homes where our affection clings,
We thank Thee, Lord.

For love of Thine, which never tires,
Which all our better thought inspires,
And warms our lives with heavenly fires,
We thank Thee, Lord.

Words by ALBERT H. HUTCHINSON (?)

Tune: Oldbridge

(Or you may wish to select some other hymn from among those listed in the first service that suggests to you the idea of giving thanks for the blessings of your neighbors.)

SCRIPTURE AND ITS INTRODUCTION:

One of the interesting pictures found in the Gospels, of neighbors rejoicing over their neighbors' good fortune, is to be found in the three little parables Jesus used to illustrate God's concern for the lost. How different was the attitude of the neighbors who rejoiced with the shepherd and with the woman when they found the lost sheep and the lost coin, from the attitude of the elder brother when the father welcomed home the long-lost son! These stories are to be found in Luke 15:1-32.

TALK: "Rejoice with Those Who Rejoice"

This week, let us think of another mature way of being thankful—that is, to be just as grateful for the good fortune that comes to one's friends and neighbors as for the good fortune that comes our way.

Think of some friend of yours who has recently had some special honor awarded to him or her. It might even be an honor or prize you hoped to receive. Can you, in your heart, be just as happy for this friend's good fortune as you would have been if the honor or good fortune had come to you?

It is very easy to let jealousy or envy creep into your heart when you see others receiving gifts or honors you would have liked for yourself. Try setting your heart on rejoicing over your friend's good fortune just as the neighbors in the parable rejoiced over the find-

ing of their neighbor's lost sheep and the recovery of the lost coin. Ask God to clear out of your heart any jealousy or envy you may have and to forgive you for it so you can be truly thankful with your friend over his blessings.

THIS WEEK'S STRETCHING EXERCISE FOR THE SPIRIT:

This week, look around you. Find some friend or schoolmate who has recently had some special good fortune. In your heart, thank God for this. Then go to this friend and tell him how glad you are for the good thing that has come to him.

PRAYER:

Our Father, help us to cultivate attitudes so generous and unselfish that we will truly rejoice in the blessings that come to our schoolmates, friends, and neighbors. May we express our gladness in their good fortune in such a sincere and loving way that it will help to build bridges of friendship between us.

May we also, in the midst of personal thanksgiving for the gifts Thou hast showered on us, not neglect to think of people around the world who are deprived of the blessings we sometimes take for granted. Help us have hearts full of sympathy for those who are not so privileged as we are. In Jesus' name we pray. Amen.

CLOSING HYMN: (selected from among those in the first service)

3. In the midst of disappointments

CALL TO WORSHIP: "Give thanks in all circumstances." (1 Thessalonians 5:6-18)

HYMN: Select one from the list given in the first service.

(The writer would probably select the hymn, "All Creatures of Our God and King" because of the story of the life of the author who learned how to give thanks in the midst of poverty and suffering.)

SCRIPTURE: Philippians 4:4-13

TALK: "Disappointed but Thankful Still"

There is a very difficult kind of stretching up to do in learning how to be truly thankful. That is, to have the spirit of thanksgiving at times when you are most deeply disappointed about some plan of yours which has gone wrong. At such times it is easy to sulk and mope and go around with a face like a thunder cloud and to feel that there isn't much of anything left in the world to be happy about.

At such times it takes real maturity to maintain an attitude of thanksgiving, realizing that there is always some inner silver lining to the cloud that seems so threatening; and that God has some plan for you even in the midst of your disappointment.

The Apostle Paul had learned this secret, for even when he was in a prison cell, chained to a Roman guard, with all his cherished plans to visit the churches at a standstill, he could still thank God for many blessings. He could still have faith that God was working out some plan through his imprisonment.

One of the great saints of the Christian Church who lived centuries ago was Saint Francis of Assisi. If you had been one of his companions among the "little brothers of the poor" you might have found it difficult to discover anything in the outward conditions of his life to be thankful for. But, in the midst of poverty, ill health, and suffering, Saint Francis lived a life of continuous joy and thanks-

giving. He wrote a song of thanksgiving which we have just been singing. ("All Creatures of Our God and King.")

THIS WEEK'S STRETCHING-UP EXERCISE:

Think of some disappointing experience you have had. Look back to see if you can discover any good that came from it. If you have any disappointing experience this week, try thanking God for it as one way in which God may help you grow strong in your spirit and more ready to meet life's difficulties and also as a way in which he prepares you to sympathize more fully with others in their difficulties and sorrows.

CLOSING PRAYER:

Our Father, help us to have the kind of faith in thee and in thy wisdom and goodness that will cause us to trust thy purpose for us, no matter what disappointing experiences may come to us. Help us hold to this faith that all things will work out for our good if we only let them. We pray this prayer in the name of Jesus, who suffered many disappointments and sorrows.

BENEDICTION

4. Every day thanksgiving

CALL TO WORSHIP: Psalm 100

HYMN: (Select one from among those given in the first service.)

POEM: "In Thankfulness"

One day for giving thanks; and yet the

sun
Sends abundant reassurance with each
ray

Through all the year; and seeds select no
one

Day's interval for growing want away
From earth; there is no stipulated hour
Alone of one brief season when eyes may

see
The intricate slow opening of a flower
And the long rhythms of a wind-blown
tree.

And since there are no set specific times
When birds wake sudden music from still
air

And children's lilting laughter soars and
climbs,
How shall we set a time for thankful
prayer?

How shall we pay in one short interlude
Our year-long debt of joyous gratitude?

JANE MERCHANT*

SCRIPTURE: I Thessalonians 5:16-18; Ephesians 5:16-20.

TALK:

Thanksgiving day is over for this year but real thanksgiving should continue through every day of the year ahead. Now that you have been practicing these stretching-up exercises in thanksgiving for a month, you may have discovered that one of the most rewarding attitudes for all of life is a continuous spirit of gratitude for all that life brings, both to yourself, to your neighbors, and to fellow Christians around the world.

This Christian attitude is at the very heart of Christian living. The possession of the spirit of gratitude will help make you the radiant kind of personality people will be attracted to. Through the practice of sincere gratitude you will be influencing the lives of others for good.

It is good to give thanks to God for many blessings on one day of the year. But it is more important to cultivate the

grateful spirit for every day. Some one has written:

Were thanks with every gift expressed
Each day would be thanksgiving.
Were gratitude at its very best
Each day would be thanks-living.*

CHAUNCEY PIETY¹

CLOSING PRAYER:

Our Father, help us to be thankful not only on Thanksgiving Day but on every day throughout the year. Help us to enlarge the reasons for thanksgiving to include the blessings that come to our friends and neighbors. Help us to take a long stride toward maintaining a thankful attitude toward thee even in the midst of disappointments and troubles. May we thus grow to be more mature Christians than we have ever been before. In the name of Christ we pray. Amen.

HYMN: "For the Beauty of the Earth"

BENEDICTION

AN ADDITIONAL PRAYER OF THANKSGIVING:

You may wish to use the following prayer by Bishop Gerald Kennedy in one of these four services, or you may wish to make copies of it for use in personal devotions:

Our Heavenly Father,

We come to thee many times to voice our requests but too seldom to express our thanks. We have complained when things were not to our liking and when life did not suit our convenience, while too often we have forgotten to praise thee for all thy good gifts unto us. But now we are reminded, by a day set apart by our fathers, that we should give thanks con-

*Found on page 290, *Quotable Poems*, Thomas Curtis Clark and Esther A. Gillespie, Willett, Clark & Co. Used by permission.

tinually for life with its beauty and mystery.

We who are young give thee thanks for our homes. Help us to remember the love and protection which our families have given to us. . . . We thank thee, O God, that our homes have given us a foretaste

MORE POWER TO YOU

A Teen Guide for Self-Understanding by John and Dorathea Crawford

Written just for teen-agers, in their



language, MORE POWER TO YOU is packed full of ideas on how to gain clearer self-understanding, self-acceptance and self-control. The lively style of the book is made even more appealing to youthful readers by the use of diagrams, tables, illustrations and self-quizzes.

Real-life situations at the end of each chapter present "what-would-you-do" problems for discussion with each other or with parents.

\$2.50 at all bookstores.

MUHLENBERG PRESS
Philadelphia



Make the holidays Holy Days

Often the Christian significance of Thanksgiving and of Christmas is lost in the gaiety and festivities of the season.

Daily devotions will provide a spirit for worship during the holiday seasons. For guidance, millions of Christians will use the November-December number of *The Upper Room*.

Plan now to make full use of *The Upper Room* . . . in your home and in your church or wherever you may be. Send *The Upper Room* also to your Christmas list.

Ten or more copies to one address, 7 cents a copy.
Individual subscriptions (by mail) \$1 a year, three years for \$2. Special Christmas envelopes for re-mailing *The Upper Room*, 1 cent each. Order TODAY from

The Upper Room

The world's most widely used devotional guide

34 Editions — 28 Languages

1908 GRAND AVENUE

NASHVILLE 5, TENNESSEE

*From the November 1955 issue of *Farm Journal*. Used by permission.

of heaven and a sense of what thy will is for all of thy children everywhere.

Keep alive our sense of wonder, that familiarity with the daily miracles thou dost perform in the world and in our lives may never blind us to their glory. Keep us ever mindful of our debts to others, that our appreciation may never wither. And above all, let us not neglect our worship of thee, lest the dullness of trying to live without God should stifle our spirits.

In the midst of burdens to bear and

difficulties to face, our hearts are lifted high and our spirits rejoice in thy power and concern. Let us never lose this victorious assurance, and may our lives always be enobled by the glad spirit of thy presence with us.

We pray in the name of Jesus Christ who makes our lives a glorious pageant. Amen.⁴

⁴Thanksgiving Prayer by Bishop Gerald Kennedy. Written for the Fall Action Project of Methodist Youth.

Senior high and young people's departments

by William D. McINNIS*

THEME FOR NOVEMBER:

"God, Our Maker, Doth Provide"

For the Worship Committee

A part of the worship mood of almost any service is that of thanksgiving. November being the month of "Thanksgiving," this dominant thought is carried into the theme of our worship, "God, our Maker, doth provide." When we select this phrase as a theme, we mean to use it as a guide for directing our thought. Out of the theme will come the ideas which will direct our worshipful response to God. For that reason it is very important for us to understand the true meaning of our theme.

"God, our Maker, doth provide." Here is an expression which speaks of the source of life and of the protecting care and the perpetual love of God. It is an expression which is a natural predecessor to thankful praise.

In order for us to be a guide to others we need to have a vivid picture of how we may give thanks to God. A quick survey of the means whereby we can do this leads us to at least these thoughts: we may share the provisions that God has given to us; we may share our Christian understanding with others; and we may tell God that we are thankful. Of course we realize that one of these means can not be separated from the other but for our purposes we will deal with the actual telling of our thankfulness to God.

For a moment, think of the ways in which we may tell God that we are thankful. Prayer, singing, litanies, Scripture readings, responses, meditations, and silent talks with God will be a part of your list. Our task is to use these ways to express thanksgiving so that each person will himself feel the attitude.

Opening the service

It is not necessary for us to use the

*Graduate student, College of the Bible, Lexington, Kentucky.

same ways of expressing our thought every time we worship. For instance, the most common way to begin the service is by a "Call to Worship," which is directed to the people. A Call to Worship tells the people that it is time for them to begin to worship. Such are certain passages from Psalms. Read particularly Psalms 107:31, 32; 48:1; 29:1, 2. Sometimes the leader may want to use "Sentences of Worship," which are directed to God. Here are examples of sentences which may be used at the beginning of a service:

Praise is due to thee, O God in Zion;
Thou crownest the year with thy bounty;
Thou visitest the earth and waterest it,
Thou greatly enrichest it.
Praise is due to thee.

(From Psalm 65)

"Blessed art Thou, O Lord our God,
King Eternal,
who bringest forth from the earth;
Blessed art Thou, O Lord our God, King
Eternal,
who createst the fruit of the vine."

And as we think of the beginning of our service we should not forget the use of an introit. Several will probably be found in the front or back of your church hymnal. An introit is a Sentence of Worship set to music. For a large group this may be sung as a solo or by a quartet. A small group, with some preliminary practice, may sing it in unison.

Following the opening sentences it is not always necessary to have a hymn, but one is fine if it is well chosen; such as: "Lord, thy glory fills the heaven," "My God, I thank thee, who hast made," "Joyful, joyful, we adore thee," or "O worship the King."

Sometimes the use of prayer after the opening sentence or Call to Worship may be more appropriate than a hymn. For instance, in using the Call to Worship found in Psalm 96:6, 7, this prayer would be appropriate because the Scripture

calls the people to an atmosphere of prayer:

"O, bountiful God, from which comes the desires of all men, even every thing that lives, we give thee thanks that we are given the opportunity to gather the fruits of this wonderful earth. We ask thee to fill our lives with the seeds of thy life that we may become acceptable to thee."

Early in the service the worshipper should be drawn into the actual experience of worship. The use of song responses, unison prayer, or unison reading is a way of accomplishing this necessity. When one has access to duplicating materials the use of unison prayer or responses is very good. However, if this is not possible, remember that the church hymnal is a very rich resource. In it you will find responses, introits, sometimes prayers and Calls to Worship. Hymns may be read as well as sung, since they are often very good poetry. If you find a hymn that you do not know, but whose words are suitable, remember that it may be used as a meditation, or as a unison reading. If everyone can see the words to sing, everyone can see them to read together.

Meditations

Sometimes it is well to have a meditation period in the early part of the service. In such a case, this meditation period should be the stimulus for the correct attitude throughout the rest of the service. For instance, here is a meditation to be read early in the service, for it sets the stage for the worshipper to respond to God.

"Most of us, if pressed, will admit that the virtues we have are not altogether of our own earning. We had nothing to do with our good fortune in being born Americans, instead of being born something else, and we claim no special individual merit as a result of that blessed happenstance. . . . If it's true that we're more generous than other countries, it's also true that we've been given more to be generous with. . . . So many freedoms, resources and opportunities have been given out of the sheer bounty of circumstance that we can scarcely count them all. And not one of them, we concede, have we earned from scratch through our own effort."

JEROME ELLISON¹

However, there are some meditations which can be used as a climax to the worship experience. Such is the case of the following:

THANKS TO GOD²

To whom do you give thanks for the food on your table? The breadwinner who brought it home or the man who brought it to your grocer? Do you give thanks to the persons who baked the bread or the man who milled the wheat? Do you thank the farmer who grew the wheat—or do you thank the wheat itself?

No matter where you begin, you find yourself being drawn to God, the Creator.

¹In *Report to the Creator*, Harper and Brothers, New York, 1955, p. 4. Used by permission.

²Adapted from a church bulletin; no copyright notice given.

Start with your home or your friends, your job, or whatever, but when you thank, you will thank God, if you thank at all.

And if there are people who have no God to thank, they become ungrateful, proud—without humility, thankless—without responsibility or love.

But life is not always smooth sailing. What of the disease in the world; what of the floods and tornadoes? How can we thank God for the loss of sight or the silent world of the deaf?

The only way that man can find peace in the world in which we live is to find something in which he can be continuously thankful—the cross of Christ. Here God has sacrificed his Son for the eternal salvation of his people.

In each case the meditation should be personal and to the point. It should not ramble longer than one can center his attention on it. Nor should it become abstract to the one hearing it read.

A constructive use of silent meditation can be carried into our church worship from the camp and conference program. Give each person a pencil and a piece of paper, and stimulate him to compose a poem, a prayer, or to put down thoughts for a personal meditation. If this plan is used, two things are very important: the use of the proper stimulus, and an attitude of preparation. The stimulus may be a poem, meditation, prayer, verse of Scripture. Whatever it is, it must be provocative of personal thought on the part of the young people. The attitude of preparation includes informing the worshippers early of the purpose for the pencil and paper. If this is not done, the materials will be used for other purposes.

Prayers

Prayer is a very important part of the worship service. It may come once or several times. When it does come it must be remembered that it is to be the expression of thought not only for the person praying but for all the people worshipping.

A *New Directory for the Public Worship of God* gives this suggestion for public prayer:

"There must be many in every (group) who come to church in a spirit that can hardly be called devotional; and perhaps the least common mood even for a devotional spirit is that of thanksgiving. We are all more or less conscious of our sins and of our wants; but it is with an effort that we recall our mercies. One of the difficulties, therefore, of public prayer must be to evoke gratitude in the heart of the worshipper. Again, we cannot well do it by general expressions of thanks. A prayer of general thanksgiving, however fine and impressive it may be to a spiritual mind, often seems to minds not so spiritual only exaggerated and unreal. Its power is due to its touching chords that are sensitive and quick to respond, to its awakening memories that have been renewed and are never far to seek. In order to do a like service to the less devout, we must mention and dwell upon the special mercies of God, we must touch those points of their life where they cannot but acknowledge the hand of the loving Father. As we all learn only through individual acts of sin, so we learn to be thankful through perceiving the specific acts of God's good-

ness in our daily lives. By specifying them in prayer, then, we awaken memories in hearts dull and slow, and by means of that lift them to gratitude and the ascription of all praise to the Giver of all good."

Below are typical expressions of general thanksgiving.

"O Thou Who hast clothed the flowers with glory greater than Solomon's, and feedest the birds of the air, teach us that we are more precious in Thy sight than they, and that Thou wilt care for us with a Father's care.

"Give us grace to think little of earthly things and to put our trust in Thee.

"Teach us to lay up our treasure by charity and actions of piety: unmoved by terrors of the world, unaltered by its allurements and seduction, not ambitious of its honors or wealth.

"Grant that we may not place our joys and hopes upon the good things of this life which perish and cannot satisfy, but in the eternal foundation of all true felicities.

"O God, from whom all grace and safety and glory do proceed, hear our prayers whenever we call upon Thee in our trouble, for our trust is in Thee alone."

THANKSGIVING ALL YEAR 'ROUND

God, our Father, doth provide

In small and humble ways.

He works his will in silent acts,

And guides us through our days.

The little things are what count most,

As he watches us at work.

Is Pride the highlight of our lives,

While Thankfulness we shirk?

Stop and count your blessings now—

List them one by one.

Note the many little things

That God for you has done.

Place beside this list you've made

Another numbered chart,

And cite the deeds you've done for God

With Feeling in your heart.

The Lord, he gave us sight

With which to see his way.

He gave us ears to hear the words,

Which he alone would say.

He gave us hands to do his will

In everything we do.

Lord, grant us understanding

And a spirit kind and true.

Implant within our hearts this day

A love for all mankind,

And may we help our fellow men

Thy Christian love to find.

Our talents now we offer, Lord,

Simple though they be—

To help bring others to thy throne,

To serve and honor thee.

May our eyes and ears be opened

And our lives for God be spent.

May our acts be of Thanksgiving

For the life that God has lent.

May this Feeling of Thanksgiving

Be not for this time alone,

But, may it live within our hearts

As our Thanks through acts are shown.

SUZI BEARD

July, 1957

Sometimes prayer may be expressed

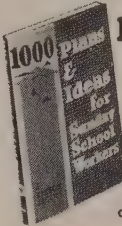
³From *A New Directory for the Public Worship of God*, Edinburgh, Macniven & Wallace, 1898. p. 59.

⁴*Ibid.*, page 47.

YOU CAN PUBLISH YOUR BOOK

Free brochure tells how we published 2000 books for authors. Free editorial appraisal. Write Dept. 1J1
EXPOSITION PRESS / 386 4th Ave., N.Y. 16

GET THIS VALUABLE BOOK FREE



1000 PLANS & IDEAS

For Sunday School Workers

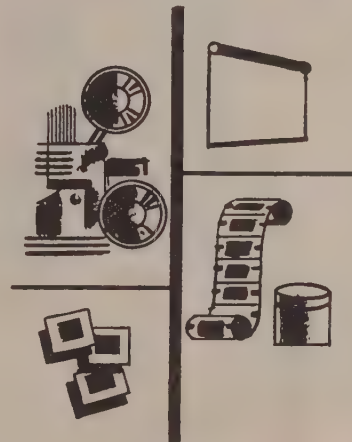
by J. Vernon Jacobs

A seemingly endless supply of practical workable IDEAS that spell success for very phase of your Sunday school program from "attendance" to "worker's conferences," including a special section on Special Days. Paper, square back, illustrated, 157 pages. Single copy price, \$1.95

A ZONDERVAN PUBLICATION
You Get One Copy Free With Every 10 Copies Ordered!

ORDER FROM YOUR BOOKSTORE

"HOW TO USE Audio-Visuals In Christian Education"



A special issue of the *International Journal* coming November 1957. Reserve copies of this practical, idea-filled issue now for your entire church school staff.

INTERNATIONAL Journal

OF RELIGIOUS EDUCATION

Box 238, New York 10, N.Y.

Reserve.....copies of "How to Use Audio-Visuals in Christian Education" and send to

Name.....

Church.....

Address.....

City.....Zone.....State.....

Rates: 100 or more copies @ 25c
20 to 99 copies @ 30c
6 to 19 copies @ 40c
1 to 5 copies @ 50c

Please send remittance with order if for \$3.00 or less.

01-35-000-0-2-10

by means of a litany, that is, a responsive prayer. Here is such a prayer:

LITANY OF THANKSGIVING

Leader: O God, our Father, the fountain of all goodness, who hast been gracious to us through all the years of our life; we give thee thanks for thy loving kindness which hath filled our days and brought us to this time and place.

Response: We praise thy holy name, O Lord.

Leader: Thou hast given us life and reason, and set us in the world which is full of thy glory. Thou hast comforted us with kindred and friends, and ministered to us through the hands and minds of our fellows.

Response: We praise thy holy name, O Lord.

Leader: Thou hast set in our hearts a hunger for thee, and given us thy peace. Thou hast redeemed us and called us to a high calling in Christ Jesus. Thou hast given us a place in the fellowship of thy Spirit and the witness of thy church.

Response: We praise thy holy name, O Lord.

Leader: In darkness thou hast been our light, in adversity and temptation a rock of strength, in our joys the very

spirit of joy, in our labors the all-sufficient reward.

Response: We praise thy holy name, O Lord.

Leader: Thou hast remembered us when we have forgotten thee, followed us even when we fled from thee, met us with forgiveness when we turned back to thee. For all thy long-suffering and the abundance of thy grace,

Response: We praise thy holy name, O Lord.

From METHODIST BOOK OF OFFICES⁵

At other times a unison prayer can be the most effective means of expressing a heartfelt sentiment. One of these times is at the time of benediction. A typical example of the thankful benediction is found in Ephesians 3:20, 21.

The order of worship

In this discussion of the use of worship resources we have included examples of appropriate materials. These selections, together with the material to follow, may be used as the basis for your own worship responses to God.

In most worship services the really important decision is not what the order is; that is, how the material is arranged, so long as the material used is of a sincere quality. True, we should not just sing songs for a while then just read Scripture for a while and then just read poems for a while. But the most important decision is how will my fellow members in the department be moved to respond to God. This answer will then determine the order in which you place the materials of worship: song, Scripture, meditation, prayer, and offerings.

Additional Materials

THE MINISTRY OF THANKSGIVING (A Meditation)

"Someone has said that the function of art is three-fold: Art teaches us to see; it teaches us what to see; and it teaches us to see *more than we see*. I think the spirit of thanksgiving performs a similar ministry for the soul.

"Here in the end of the year there is so much to be seen. He must be a braver, finer soul who sits down and quietly endeavors to understand the appeal which natural phenomena make, even to the senses. 'How good it is to be alive!' he exclaims. Just to be favored with the sunset, like Richard Harvey, or to revel in the beauty of the noonday, or to rejoice in the freshness of the morning; to see the opening bud and the fading leaf; to hear the neighing of horses and lowing of cattle; to listen to the crowing of cocks and the singing of birds; to press the soft earth with eager tread and smell the incense of plowed ground or waving flower—to feel, in a word, our kinship to earth and air and sky, is to bestir within us a quickened sense of the overwhelming richness of the world of nature.

"Like art, also, the thanksgiving spirit teaches us what to see. Nature is so abundant in her resources that she threatens to confound by her very opulence. We need to be discriminating and selective lest panic and confusion overtake us. Then the result is a blurred

impression rather than a distinctive outline, merging into a clear-cut detail, of the feast set before us. Especially is it essential for us to be careful what we see in a world such as ours. Good and evil, love and hate, sin and righteousness are all so strangely interfused that nothing short of the selective vision can help us over many hard places.

"And herein does the third function of art answer to the high ministry of the grateful heart: It enables us to see *more than we see*. This is the august value of our Savior's synthetic and comprehensive view of the universe as compared, for example, with the merely scientific, philosophic or artistic appraisal. It is a truism that many learned minds see only the mechanics of nature. Dull in the centers of life, they are keen on the externals; they hurrah for the hands on the face of the cosmic clock and ignore the mainspring that keeps them moving. Now Jesus knew the throbbing heart of God within Nature's overflowing garments. . . . We are yet far behind the Master's appreciation and interpretation of the earth and her processes."

FREDERICK F. SHANNON⁶

COME, YE THANKFUL PEOPLE, COME
(Music and Scripture)

Music (phrase by phrase): Come, ye thankful people, come—

Scripture: O come, let us sing to the Lord;

Let us make a joyful noise to the rock of our salvation!

Music: Raise the song of harvest home.

Scripture: Sing to the Lord with thanksgiving;

Make melody to God upon the lyre!

He covers the heavens with clouds, he prepares rain for the earth, he makes grass upon the hills.

Music: All is safely gathered in—

Scripture: God did not leave himself without witness, for he did good and gave you from heaven rains and fruitful seasons, satisfying your hearts with food and gladness. The harvest is past, the summer is ended.

Music: Ere the winter storms begin.

Scripture: While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.

Music: God, our Maker, doth provide—

Scripture: Thou crownest the year with thy bounty

Thou visitest the earth and waterest it, Thou greatly enrichest it.

Music: For our wants to be supplied.

Scripture: The Lord is my shepherd; I shall not want.

The Lord is a refuge to his people, a stronghold to the people of Israel.

Music: Come to God's own temple, come—

Scripture: O come, let us sing to the Lord;

Let us make a joyful noise to the rock of our salvation!

Music: Raise the song of harvest home.

Scripture: Sing to the Lord with thanksgiving;

Make melody to our God upon the lyre!

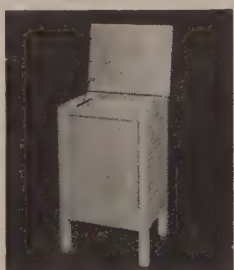
He covers the heavens with clouds, he prepares rain for the earth, he makes grass grow upon the hills.

Sing to the Lord with thanksgiving.

⁵In: Wallis, Charles L., *Worship Resources for the Christian Year*, New York: Harper and Brothers, 1954, by Frederick F. Shannon, p. 353. Used by permission.

WHERE ARE YOUR TEACHING PICTURES?

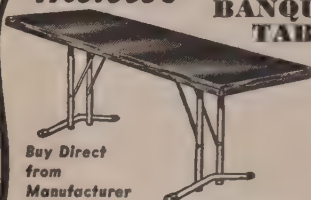
To keep your teaching pictures clean, undamaged and indexed for immediate use you need a Teaching Picture Filing Cabinet. Write today for a free folder describing these new Filing Cabinets which are produced in a variety of models and colors.



PICTURE FILE DEPARTMENT
232 South Prospect Street, Marion, Ohio

monroe

FOLDING BANQUET TABLES



Buy Direct from Manufacturer

If you are on the Kitchen Committee of your school or church, or on the house or purchasing committee of your club or lodge, you will be interested in this modern, Folding Pedestal Banquet Table. Write for catalog and special discounts.

Monroe Co., 147 Church St., Colfax, Ia.

SUPERB STYLING ECONOMICAL CHOIR PULPIT ROBES

Write for Free Catalog. Choice of color, finest material and latest styles at lowest prices.

HARTLEY

Religious Vestments Div.

1809-B Church St. • Nashville, Tenn.

⁶Epworth Press, London. Used by permission.

Adventures for the family through books

(Continued from page 23)

observations of the insects, reptiles, animals, and flowers bring new appreciation of parts of the Bible. Philosophical Library, \$6.00. (12 yrs. and up)

Patch, by C. H. Frick. Some high school athletes learned from their coach and from hard experiences that doing one's best is more important than winning the race or the game. Harcourt, Brace, \$2.75. (12-17 yrs.)

Seven Days from Sunday, by Tom Galt, illustrated by Don Freeman. This stimulating story of the naming of the days of the week has come out of extensive research. Many peoples, cultures, and religions have a part in the story. Crowell, \$3.00. (12 yrs. and up)

Sun, Earth, and Man, by George and Eunice Bischof. As the earth grows smaller because of faster travel, the universe grows larger through greater knowledge. Man and the world's resources present a problem and a challenge to young people. Harcourt, Brace, \$2.75. (12 yrs. and up)

True Love for Jenny, by Mebane Holoman Burgwyn. Jenny, a high school girl, was sure her mother didn't understand her, until she realized she herself had blocked a happy relationship with her family. Lippincott, \$2.75. (12-16 yrs.)

The Wonderful World of Archaeology, by Ronald Jessup, art by Norman Battershill and Kenneth Symonds. Simple text and more than 250 colored maps, diagrams, and paintings tell how facts about cultures and peoples who lived long ago are being learned. Good for use with family Bible reading. Garden City Books, \$2.95. (12 yrs. and up)

For young people and adults

All the Plants of the Bible, by Winifred Walker. Over one hundred full-page illustrations presenting each plant mentioned in the Bible. The drawings show the specimens in life size. Each is accompanied by a familiar Bible verse in which the plant is mentioned. Harper, \$4.95. (All ages)

Everyday Life in Old Testament Times, by E. W. Heaton, illustrated with 126 drawings and photographs. Portrays the daily life of ordinary families who lived 1250 to 586 B.C. The material is authentic and wide in its scope. Scribner's, \$3.95.

In the Gray Rain, by Hazel Severson McCartney. A beautiful, dignified book on life in Japan today written by an American missionary whose life is bound to her Oriental friends. Harper, \$3.75.

The Life of Christ, selections and introduction by Marvin Ross. (Protestant Edition). Over forty full color masterpieces of art to illustrate texts from the King James Version of the Bible. Harper, \$10.00.

Nearer to Thee, compiled by Harriet Ann Daffron and Betty Jean Clark. Selections from the Revised Standard Version of the Bible arranged for meditation

and organized by topics with an index. Thomas Nelson, \$3.00.

Paderewski, by Charlotte Kellog. The story of a great musician who was also a great statesman. He was interested in freedom for all people and made friends with others working for it. Viking, \$3.50.

Passport to Friendship, by William Peters. Foreword by Pearl S. Buck. Interesting details of the Experiment in International Living as founded by Donald B. Watt twenty-five years ago. Lippincott, \$3.75.

Think About These Things, by Jane Merchant. Eighty-six meditations of scripture, prayers, and poems based on Paul's message to the Philippians. Abingdon, \$1.50.

Group graphs can help groups grow

(Continued from page 5)

(July-August 1956), they switched to a cube group structure determined on the basis of a new sociogram. Since then two other sociograms demonstrate continued integration. Thus one group has shown how this device may become a profound, motivating influence for Christian growth in a redemptive fellowship.

A word of caution

Friendship is certainly a most sacred experience. Those who wish to adventure with sociometric methods must do so cautiously, with full awareness of what is involved in their own particular situations. Better to remain uninformed than to threaten life-giving bonds of love through a poorly timed or poorly administered "test."

It is possible and often helpful to ask for an indication of negative or rejection choices. This, of course, requires great thoughtfulness, and a very frank and casual approach in the questionnaire. It should be used only when necessary and never at the early stages of group life.

Some Resources

HILDA TABA, et al.: *Diagnosing Human Relations Needs*. Washington, American Council on Education, 1951. 155 pages. See chapter 5, "Sociometric Procedures." Also contains chapters on diaries, parent interviews, participation schedules, open questions, and teacher logs. For the beginner.

HELEN HALL JENNINGS: *Sociometry in Group Relations: A Work Guide for Teachers*. Washington, American Council on Education, 1948. 86 pages. A more complete treatment.

J. L. MORENO: *Who Shall Survive?—Foundations of Sociometry, Group Psychotherapy and Sociodrama*. New York, Beacon House Inc., 1953. A recent edition of the "bible" of sociometry as a school of thought. First edition, 1933. For the serious student only.

PLAYS FOR THE CHURCH

A new listing of recommended plays for church use.

Categorically indexed, provides comment, historical data, bibliography on production and list of publishers with addresses. 50c a copy plus 5c postage for one copy.

Order from your denominational bookstore or

National Council of Churches
Box 301, Madison Sq. Station
New York 10, N.Y.

Pageants and Plays

Impressive, inspiring Christmas programs
Heavenly Host—50c; Under the Stars—35c;
Inn at Bethlehem—40c; Christmas Wish—40c;
Call His Name Jesus—50c; The Gifts—25c.
Order NOW. Free catalog on request

PAGEANT PUBLISHERS P.O. Box 306
Dept. C-1, West Los Angeles 25, Calif.

NEW FREE CATALOG ARTS & CRAFT SUPPLIES

36 big pages—Fully illustrated with 101 new and stimulating ideas on CERAMICS, MOSAICS, SHELL CRAFT, PLASTICS, ART SUPPLIES, CANDLE DIPPING, ETC. Write today to Dept. R.

SCHOOL PRODUCTS CO.
330 East 23 St., New York 10, N.Y.

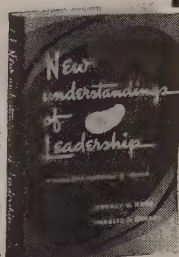
NEW UNDERSTANDINGS OF LEADERSHIP

MURRAY G. ROSS
and
CHARLES E. HENDRY

What science tells us about groups and leading them—concise survey of latest research put into practical terms for church and other group leaders.

\$3.50 at bookstores

ASSOCIATION PRESS
291 B'way, N.Y.C. 7



Keep Your Journals

CLEAN • NEAT HANDY

No more ragged edges when you use the popular MAGAFILE to file your Journals.

75c each; Two for \$1.25

International Journal
Box 238, N. Y. 10, N. Y.

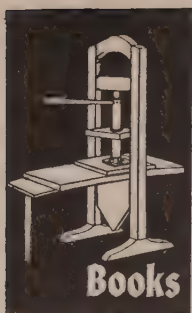
Send.....Magafiles. I enclose payment with order.

To

Address

City..... Zone..... State

01-35-000-0-2-10



Books off the Press

Yearbook of American Churches for 1958

By Benson Y. Landis. New York, Office of Publication and Distribution, National Council of Churches, 1957. 324 pp., \$5.00.

In a country where it is possible to list 268 different religious bodies, the importance of publishing such a *Yearbook* is obvious. It is as complete a collection of the latest statistical information on church membership, religious education, ordained clergy, and church giving, as can be found anywhere.

In a section on "Trends" the membership figures are compared with available statistics from previous years, going back to 1850. Data is also included on recent church developments, such as church attendance polls, women in the ministry, minister's salaries, and the financial value of new construction of religious buildings. There are also a report on a new study on church distribution, and information as to the present status of the translations of the Scriptures by Protestants, Jews, and Catholics.

The major portion of the *Yearbook* contains eleven directories covering national cooperative organizations, religious bodies in the United States and Canada, agencies having ecumenical connections, state and local councils of churches, theological seminaries, colleges and universities, religious periodicals, as well as service agencies. The largest directory is the one listing religious bodies. This gives information as to headquarters, personnel, publications, and a brief historical description of each body, which is interesting and informative.

One of the great values of this *Yearbook* is its comprehensiveness. Included in the directories and in the statistical and historical sections is information regarding Roman Catholics, the Orthodox Churches, Jewish denominations, as well as the many varieties of Protestantism. This greatly increases its usefulness, and makes it a valuable source book. It is published yearly and therefore it is up-to-date.

J. BLAINE FISTER

Pastoral Ministry to Families

By John Charles Wynn. Philadelphia, Westminster Press, 1957. 214 pp. \$3.75.

From its opening chapter on "The Church as the Family of God" to its closing one on "The Pastor as a Family Man," this book sparkles with many

gem-like quotations and stories and glows with the warmth of a deep understanding of persons.

It also sheds much light on the theology and the program of our ministry to families. It never forgets for one moment that the minister is a theologian and a pastor to his people. The clergyman is constantly reminded of the unique resources of his Gospel and the opportunities of his relationship to his people. He is warned against trying to be a pseudo-psychiatrist.

The discussion of "booby traps" in the chapter on "The Pastor as Family Counselor" will be most helpful to those who have "eyes to see"—and understand. The many practical suggestions—even to the choice of the pastor's words—increase the value of the book.

The frank recognition that much of the pastor's counseling must be done on a "catch-as-catch-can" basis gives the book a realistic flavor; and yet there is no condonation of carelessness. The challenge to thoughtful and prayerful preparation is ever put forward.

In addition to its lucid style, the book is well organized, listing the various special problems the pastor faces (teen-age marriages, mixed marriages, divorce, etc.) It devotes an entire chapter to "Three Special Problems in Pastoral Care," namely, the aged, the handicapped, and the childless.

The chapters on "The Family in Common Worship" and "The Pastoral Care of Church Families" report many successful projects and suggest some provocative new ideas for the life of the church and the work of the pastor.

Many "mistresses of the manse" will consider the book well worth its price for the chapter on "The Pastor as a Family Man," but the wise pastor will buy it, and read it, before his wife gives it to him!

J. C. Wynn has done an admirable job in presenting a comprehensive view in compact and highly readable form for both clergy and lay leaders of a consideration that has been long overdue in most of our churches.

WILLIAM H. GENNE

Religious Drama/1

Selected and introduced by Marvin Halverson. New York, Living Age Books, 1957. 410 pp. Paper, \$1.45.

Living Age Books has begun auspiciously a series of religious drama anthologies, selected and introduced by the Executive Director of the Department of Worship and the Arts, National Council of Churches. Here are five plays from modern authors on biblical and church-historical themes. All are top-drawer material, and their appearance in a popular paper-back series marks the first attempt to present to a wide reading audience the fruits of the contemporary renaissance of religious drama.

Three of the plays included have been readily available elsewhere: W. H. Auden's "Christmas Oratorio," *For the Time Being*; Christopher Fry's *The Firstborn*; and Dorothy Sayers' *The Zeal of Thy House*. Each of these, in the opin-

ion of this reviewer, represents the best dramatic work of the respective authors, reason enough for their inclusion in a new collection. The remaining two plays are presented to a wide public for the first time. D. H. Lawrence's *David* has been available only in a small edition of 1926, and James Schevill's *The Bloody Tenet*, of which Roger Williams is the protagonist, has not been published before.

Part of the collection is directed more to the reading public than to performance. *For the Time Being* was not written to be staged, and while it has been produced on several occasions, it is more at home on the page than on the boards. Lawrence's *David* is likewise better read than acted, although as "closet drama" it is surely one of the best in English. Its symbolic treatment of the diverse principles which Saul and David represent is both exciting and masterful, a literary triumph in spite of the fact that Lawrence's preference for the brooding spirit of Saul over the Zion-king David makes the play fundamentally unchristian.

The other plays are deeply Christian, albeit from varying perspectives. They are gratifying evidence that in our day there are playwrights who can handle the materials of Christian historical experience with competence and depth of insight.

TOM F. DRIVER

The Louisville Story

By Omer Carmichael and Weldon James. New York, Simon and Schuster, 1957. 168 pp. Cloth, \$3.50; paper, \$1.00.

With the help of a newspaper reporter, the Superintendent of Schools in Louisville, Kentucky, here tells the story of what happened when the public schools there ended racial segregation.

The biggest thing I got out of it is that people fear the unknown. After desegregation, an opinion poll showed 69% of the people accepted the change, 7% didn't care, and only 24% registered complete disapproval. The opinion of parents with a child or children enrolled in integrated schools did not differ significantly from that of other parents.

An important feature of the Louisville plan was the option given to the parent of any child for a request for a transfer.

R. L. HUNT

Retarded Children Can Be Helped

By Cornell Capa and Maya Pines. Great Neck, New York, Channel Press, 1957. 159 pp. \$5.00.

This is a fascinating book about a world which is little known to most people—that of the mentally retarded. It is excellent reporting. It presents with sympathetic understanding the problem facing the community and the parents of retarded children, and shows what can be done about it.

The author and the photographer made their study of retarded persons for

LIFE magazine and their first report appeared as a two-part series in *LIFE*. The response was such that this fuller report was prepared. Cornell Capa has received the Newspaper Guild's "Page One" citation for the photographs in the book.

Miss Pines and Mr. Capa studied mentally retarded persons as persons, first of all, and second as retarded. They found that retarded persons have far greater capacity for development than has been commonly supposed, once they are given the kind of training, education, and guidance they need. Many of them can become self-supporting. If properly placed, they are often better at some jobs than are people of higher intelligence. An Illinois steel company is reported as employing 400 upper-level retarded men, at 87 kinds of jobs. Even many of the more severely retarded can work profitably under protected conditions in special workshops. What is more important, the retarded, even those of extremely low intelligence, can come to find meaning and happiness in life.

Parents in many communities have discovered that by working together and arousing their communities they can provide for retarded children the education and training they need and a chance to live fully according to their capacities.

Two states are reported as having made an especially worthy effort to face their responsibility. One built an entirely new institution for training and educating the retarded; the other reformed an old institution that was doing a very poor job into one of the most effective in existence.

The book makes three major contributions. First, in the most objective yet warmly sympathetic photographs and story it shows what are some of the potentialities of retarded persons. These are quite exciting.

Second, it shows how parents and communities can go about the task of getting the right things done to provide training and education for the retarded.

Third, it shows that the responsibility belongs to the whole community, not just the families of the retarded. We cannot claim that this is a country of education for all so long as the retarded are neglected.

To say that a book about retarded persons makes enjoyable reading may sound strange; but it is hard to put this one aside. It should be read by all persons already concerned and by the thousands of people who have never before read a book about mentally retarded persons.

VIRGIL E. FOSTER

The Nature and Mission of the Church

By Donald G. Miller. Richmond, John Knox Press, 1957. 134 pp. Paper, \$1.25.

For a youth or adult group desiring to make a thoroughgoing study of the Christian doctrine of the Church in terms of the Reformed tradition, this book is highly recommended. The title suggests the author's methodology and included are chapters on the life, historical roots,

faith, mission, form, purity, worship and unity of the Church. He defines the "Church" as the body of those in whom the Spirit of the risen Christ dwells; it is a fellowship rather than an institution, corporate rather than individualistic, and the end of its existence is the glory of God.

STILES LESSLY

The Small Woman

By Alan Burgess. New York, E.P. Dutton & Co., Inc., 1957. 256 pp. \$3.95.

The closing sentences of this remarkable book summarize the story of Gladys Aylward, missionary to China: "A little parlor-maid from London traveled alone across Siberia, because of a single letter from a woman she had never met. A young girl lived alone for years in a remote mountain city, speaking a strange language, wearing native clothes, becoming friend and counselor to a people so foreign in thought and culture that at first their every custom must have seemed alien. A woman, tireless and fearless, traveled alone, month after month, through the dangerous mountain regions of Shansi, on errands of mercy, and errands of war . . . Gladys Aylward is one of the remarkable women of our generation, possessing an inner exultation, and an abiding tenacity of purpose, that can make anything possible. Even a trip across the wild and pitiless mountains of China, without money, without food, and with a hundred children."

This is one of those true-life biographies that must lead novelists to despair of ever writing anything as enthralling and meaningful. The story is full of hairbreadth escapes among strange surroundings, but is lightened always by the indomitable Christian spirit of the heroine. The dangers awaiting an "independent" missionary who goes out with no support and makes her way as she goes, are fully realized. But the reader, no matter how orthodox in missionary theory, must believe that in this case, at least, the adventure redounded to the glory of God and the spread of his kingdom.

LILLIAN WILLIAMS

Social Growth through Play Production

By Jack Simos. New York, Association Press, 1957. 192 pp. \$3.75.

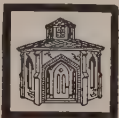
Those long interested in the field of creative drama have found excellent books available on this subject, while those associated with the area of social work have also been able to refer to a rich selection of texts. It is rare, however, to find a book which combines both these fields, and which demonstrates how a creative approach to published plays may be used both for individual and group therapy, and for the teaching of human behavior. Jack Simos's book, *Social Growth through Play Production*, is the exception. It is an effective and thoughtful look into Mr. Simos's experiences both as a dramatist and as a social worker with adolescents and adults.

The Teaching Methods of the Master

by Claude C. Jones

An absorbing study of how Christ taught religion to adults, the book examines his basic pedagogical methods. You'll find interesting details on how Jesus used Scripture, word pictures, parables, objects, questions and figures of speech to motivate his audience to responsible decisions. A study of methods, not doctrines, it can help any teacher improve skill. Methods are liberally illustrated with biblical passages.

\$2.50



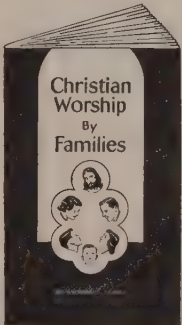
At All Bookstores

Christian Worship by Families

by Richard E. Lentz

Formerly director of the Joint Department of Family Life for the National Council of Churches; now Family Life Director of The United Christian Missionary Society.

This is a six-chapter illustrated study that deals with worship as a family experience, in which all can take part.



You'll find helpful suggestions to make worship at home more meaningful for all of the family. Prepared for the home or for adult class discussion groups.

75 cents

THE BETHANY PRESS
Recount and Pine Blvd.
Box 179, St. Louis 3, Mo.

Good general material on the application of the Stanislavski approach to creative acting fills many parts of the book, but by far the more valuable sections are those dealing with Mr. Simos's detailed reactions to working with

dramatic productions at a residential treatment center for emotionally disturbed children in Cleveland. Here his writing is at its best, as he explains the reasons for the selection and casting of each person, the actual case histories of the boys and girls involved, the careful dovetailing of his work with the psychiatrists and case workers, and the final evaluation made by the staff of each youngster's growth and change. We in the field of general teaching or dramatic production with normal adolescents may well be able to take many cues from this director's appreciative and sensitive handling of these disturbed boys and girls.

One only wishes throughout Mr. Simos's book that the boys and girls themselves had been allowed to speak more for themselves. If their conversations had been quoted more frequently,

they would give a more vivid picture of the changes the children must have sensed inwardly than is given from having the author talk about them, or about the general principles involved. On the basis of this publication, however, one hopes that more and more "social dramatists of the future," such as Mr. Simos, will be forthcoming. There is no doubt that an unusual director has been at work here, achieving some remarkable changes within his groups.

EMILY GILLIES

YEARBOOK OF AMERICAN CHURCHES

FOR 1958

(since 1910)

26th issue, edited by Benson Y. Landis

An accurate directory of American religion for people of all faiths.

Contains authoritative statistics about 268 religious bodies as well as analyses of continuing trends and much other data—all in one book. **\$5.00**

Buy it from your bookstore or from

P & D, National Council of Churches

Box 301, Madison Square Station
New York 10, N.Y.

The Westminster



Press announces

Two more
important volumes
in the distinguished
new series designed to
make clear for the layman
the modern meaning of
the Christian message

The Daily Study Bible

Edited by William Barclay
THE GOSPEL OF LUKE

THE LETTERS TO THE CORINTHIANS

These two volumes—and all of the other books in this series (which, when complete, will cover the entire New Testament) present a fresh translation of the Bible text and a clear explanation of every passage. Divided into short units to be read and digested within a few minutes, each book is an ideal guide for individual or group use—combining Bible study and devotions.

Each volume, \$2.50

Already published:

The Acts of the Apostles
The Gospel of Mark

Two

significant additions
to the popular \$1 books that
explain the fundamentals of
Christian faith and practice

The Layman's Theological Library

Robert McAfee Brown, Editor

MAKING ETHICAL DECISIONS

By Howard Clark Kee

The author shows the reader how to make his own decisions as to what is right and what is wrong by relating Christian faith to everyday problems.

A FAITH FOR THE NATIONS

By Charles W. Forman

Why Christianity, as the only faith that includes all people everywhere, offers the best possible basis for world peace.

Each volume, only \$1.00

Ready Oct. 14

Previously published:

Modern Rivals to Christian Faith
The Significance of the Church
Prayer and Personal Religion
Life, Death, and Destiny
The Christian Man
Believing in God

Psychology in Teaching

By Henry P. Smith. Englewood Cliffs, New Jersey, Prentice-Hall, Inc., 1956. 466 pp. \$5.25.

This introduction to educational psychology is designed as a text for a service course in teacher preparation. From psychology and related fields the author has sought to bring help for problems teachers meet in classroom and community. With minimum technical language, he treats facts and trends of growth, how and why people learn, and motives and problems in the life of the individual. He emphasizes motivation and individual differences. It is well, for example, for the teacher of twelve-year-olds to know that his twelve-year-olds may range from seven years to seventeen years in mental age.

The importance of religious education is reason for observing the laws of learning here expounded.

R. L. HUNT

Church Music Comes of Age

By Ruth Nininger. New York 3, Carl Fischer, Inc., 1957. 157 pp. \$4.00.

This is an excellent hand-book guide for ministers, organists, choir members, building committees, church music educators or any person who is interested in developing musical potential within the local congregation.

It is Mrs. Nininger's contention that "broad and sweeping changes in church music education have taken place in the past ten years. Whereas, in 1947 only relatively few churches had more than an adult choir, now hundreds of churches, both large and small, are carrying on a music education program for the entire church membership."

This book has been written to assist such churches in their music education program. The author gives examples of up-to-date methods employed successfully in many areas of the country. She devotes sections to such related subjects as choric speech, drama, and the use of instrumental music. Detailed lists of choral materials, organ music, and other reference publications are included.

THOMAS FRANKLYN HUDSON

The Hard Commands of Jesus

By Roy Pearson. Nashville, Abingdon Press, 1957. 125 pp. \$2.00.

This is a thrilling and challenging little book. The author, who has been a New England pastor and a Maine

THE WESTMINSTER PRESS Pioneers in theological education PHILADELPHIA 7

Coast missionary and is now a theological seminary professor, discusses some of the most baffling commands of our Lord and shows how they are relevant to today's living. As we read, the words of Jesus make fresh demands upon us, and the Christian religion acquires greater breadth of outreach and new depth of meaning.

The final chapter, entitled "Be Perfect," contains a solemn injunction, "You must be perfect . . . as your heavenly Father is perfect"—perfect not in the sense of having no faults but perfect rather in the sense that we share God's purposes, respond to his will, feed on his goodness, walk in his light . . . For with the godly man, who finds in his heavenly Father the life toward which he himself strives, rests God's last hope for mankind on earth."

PHILIP S. WATERS

A Year with the Bible

By John Marsh. New York, Harper & Brothers, 1957. 191 pp. \$2.50.

To spend a year with the Bible is a rewarding experience. This book is designed to enhance that experience by helping the Bible student to greater understanding. The biblical materials are arranged by sections following, for the most part, the traditional order. With each daily assignment there is a brief but concise and helpful introduction that should make the passage more meaningful.

STILES LESSLY

Who Is Jesus Christ?

By Stephen Neill. New York, Association Press, 1957. 92 pp. \$1.25.

Some men meet the living Christ in the Bible and immediately find themselves set free from the power of sin against which they struggle; they know that only God could have done this. Others read the Bible and find a moving story of a great man; they say, "Why confuse everything by making Jesus out to be a god? Why not leave us with the simple human story of Jesus of Nazareth?" Actually it is not so simple as either group thinks.

Who Is Jesus Christ? by Stephen Neill is a brief and arresting discussion of the Christ's teaching about Christ Jesus, what he did, what he does, and who he is. Christian faith always starts as an experience and is then reflected upon. An evangelist says, "Believe the Bible," and his converts "come to Christ." But unless these new Christians are just stupid, they soon begin asking questions about the experience of Christ's presence just as the first Christians did. Our author outlines the great variety of affirmations about Jesus in the New Testament and suggests how the Church began to think about their Lord and Christ.

As the Christian grows in faith he will want to tell others about Jesus Christ. But he will find many people confused and many in serious error about Jesus. "He is divine and different from us," they say. But wasn't he really a man

like us? "He is just a great man," they say. But just a man? Now the Christian must explain to his friend how God could become man and still be God, and how Jesus could be both fully man and fully God and yet not schizophrenic. We do not answer such questions arbitrarily but use all the help that the Bible, the apostles, and the whole Church give.

Witnessing Christians (only these will care) will find help from this succinct outline of how the early Christians maintained the Faith against false teachings which abounded then, as now. Jesus' question, "Who do you say that I am?" is not a simple question. Perhaps the most adequate answer has always been in the Church's prayer and worship:

Thou that takest away the sins of the world, Receive our prayer.

Thou that sittest at the right hand of God the Father, Have mercy upon us.

For thou only art holy; thou only art the Lord;

Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

WESLEY M. STEVENS

Readings in Marriage Counseling

By Clark E. Vincent. New York, Thomas Y. Crowell Co., 1957. 495 pp. \$6.00.

Any pastor or counselor will be helped by this collection of fifty-two articles. Some are case studies; some are presentations followed by recorded comment and discussion.

They cover the whole range from the theory to the method of counseling before, during, and after marriage. The various professions, their contributions and points of view are included.

All of the growing pains, confusions—even contradictions—as well as the promising trends of this developing field of counseling are to be found in this book.

Clark Vincent has done us all a real service in compiling this volume.

WILLIAM H. GENNE

The Challenge to American Life

Edited by Andrew S. Berk. New York, Putnam's Sons, 1956. 126 pp. \$2.75.

Introduced as "a blueprint for progress which rises above immediate political expediency and pressure," this slender volume of five essays certainly is no blueprint, but it does rise above political expediency. Apparently designed as a kind of introduction to the problems of American citizenship in the twentieth century, this little book becomes more than pedestrian only in its last two essays, particularly Joseph E. Johnson's presentation on "World Peace."

Gaylord P. Harnwell, President of the University of Pennsylvania, opens this collection with a routine statement on "Science and Industry." Ralph Cooper Hutchison of Lafayette College contributes an essay entitled "Spiritual Man." While neither of these essays

E. STANLEY JONES'S NEW BOOK CHRISTIAN MATURITY

True maturity—the only means by which we can obtain real peace of mind—is Dr. Jones's concern in his new book.

In Christ, he finds the perfect example of the mature man. 364 page-length devotions in *Christian Maturity*—each with a scripture reading, meditation, prayer, and affirmation—lead the reader toward the maturity which can be measured only by the stature of Christ. Suitable for daily use or unit study.

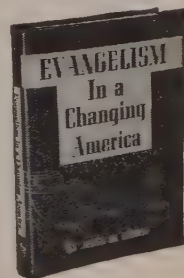
Pocket size. \$1.50

AT ALL BOOKSTORES
ABINGDON PRESS
Publisher of
THE INTERPRETER'S BIBLE

EVANGELISM in a Changing America

is a searching evaluation of American evangelism today. It stresses the need for a spiritual awakening in our time because of the strains and tensions of everyday living, and rapid shifts and increases in our national population.

HIGHLY RECOMMENDED by Dr. Daniel A. Poling, Editor, *Christian Herald* . . . Dr. Elmer G. Homrighausen, Chairman of the Department of Practical Theology, Princeton University . . . Billy Graham, evangelist.



Buy It at

Your Favorite Bookstore

\$3.00



THE BETHANY PRESS
2419 North 1st Street
Box 179, St. Louis 3, Mo.

ILA

THE INTERNATIONAL LESSON ANNUAL 1958

*A comprehensive commentary
on the International
Sunday School Lessons*

*Edited by
Charles M. Laymon
Lesson analysis by
Roy L. Smith*

Third in a series of annual
lesson helps designed for use
with adult classes

- FOR EVERY LESSON IN 1958: complete texts in both King James and Revised Standard Versions; explanations of text, step-by-step teaching suggestions.

- FEATURES NOT FOUND IN OTHER COMMENTARIES: unit organization; annotated daily Bible readings; articles on special days; audio-visual resources; maps and line drawings.

- CONTRIBUTORS: Charles M. Laymon, Roy L. Smith, Margaret T. Applegarth, Daisy L. Dozier, Floyd V. Filson, Bond Fleming, Gerald B. Harvey, Halford E. Luccock, Duke K. McCall, James B. Pritchard, Lindsey P. Pherigo, W. A. Smart, Douglas V. Steere, and Charles P. Taft. 448 pages.

ONLY \$2.95

AT ALL BOOKSTORES

ABINGDON PRESS

Publisher of THE INTERPRETER'S BIBLE

arouses any great interest, Henry Steele Commager succeeds in creating some excitement on the subject of "The Nature of Freedom."

It remains for James MacGregor Burns of Williams College to light a flame in his comments on "The Democratic Process," and Mr. Johnson of the Carnegie Endowment for International Peace is provocative and stimulating in the concluding essay. His critical examination of America's responsibilities in the area of international living is of great value.

"Once over lightly" though it may be, these lecture-essays will serve to introduce the Christian who would take seriously his responsibilities as a citizen to the real problems and challenges which confront America today.

DAVID B. SAGESER

Plays for the Church

Prepared by the Department of Worship and the Arts, National Council of Churches, 1957. 40 pp. Paper, 50c.

Bibliographies do not often merit extensive review nor stir considerable comment. *Plays for the Church*, the new bibliography produced by the Department of Worship and the Arts of the National Council of Churches, deserves review and will stir comment. It is a bibliography which sets standards and dictates trends. Working on the assumption that "the primary purpose of drama must be an artistic experience" (from the preface), the committee responsible for the bibliography has brought together a list of plays of high critical caliber.

The selection of titles rests on the theological assumption that the God of the biblical revelation speaks in whatever condition man finds himself. Many of the plays speak of religious values in secular terms.

There will be a great many people unhappy with the bibliography. They will say that the standards are too high, the plays too difficult for use by a local church, that only the exceptional church will be able to produce drama of such caliber. The immediate answer which will logically arise to such an objection is that there is an increasing number of exceptional churches. An equally valid and more penetrating answer may well be that any church concerned with religious value which finds itself unable to produce the plays listed in this bibliography might well think twice before attempting drama which seeks to communicate religious value.

The bibliography is of major importance to all churches, however, whether they are capable of producing the plays listed or not. For the bibliography brings together for the first time in one place a reasonably comprehensive guide to the best religious drama of the English speaking world. This will be helpful in providing suggestions for personal enrichment, group study, or informal readings. The churches of this country owe a tremendous debt to the careful work of a sub-committee of the Commission on Drama.

CHARLES H. BOYLES

In But Not of the World

By Robert W. Spike. New York, Association Press, 1957. 110 pp. \$2.00.

A majority of American Christians today do not know that they are the Church of Christ. They are members of a group which carries on spiritual exercises each week; but members of the broken Body of Christ? No! A congenial society of like-minded individuals yes; a called community of witnesses to the redemption of the world in Christ Jesus, no!

Nothing like that is to be found in Robert Spike's *In But Not Of the World*. Written in preparation for the Triennial Conference of the Interseminary Movement, this book should find its largest use in local congregations who are sick of children's milk and want to eat the meat of adult Church life. Let the pastor beware! Laymen who read this will surely want to discuss the meaning of Christian fellowship as over against mere socializing, whether they are the Body of Christ, and what it means to witness to Christ today (not yesterday).

These questions arise out of situations as common as this: Fellowship—"I know you didn't want to go to the family night supper at the church, Dave, but really . . .", Evangelism—"You think Bates is trying to convert us or something? . . . Shut up, damn you, Clem. That guy's my friend. He's got no leash hidden behind his back for me."

Each chapter begins with such an episode, and there follows a simple statement of the relevant Christian doctrine, discussion of the cultural situation, and suggestions as to what the Church can and must do because of its nature as God's chosen instrument of grace.

The author has drawn upon his experience and thought in this vital center of American life to give us a book which could prove invaluable as a tool for revitalizing Church life. Here is a catalytic agent for adult Christianity, which any Christian can read, and which no one can study without profit.

WESLEY M. STEVENS

Ground to Stand On

By John H. Otwell. New York, Oxford University Press, 1957. 232 pp. \$4.25.

This book is intended both for those who confront doubt in their own lives and for those who, either by choice or by necessity, must serve others who doubt.

The material is presented in such a manner that the author stimulates his reader to attain his own conclusions. He believes that each man must individually decide what he believes or does not believe—for belief in God affects one's total being.

Having been a former atheist, Professor Otwell speaks with authority on what it means to be a skeptic and to be a Christian. He includes a description of an evocative presentation—a forthright, confessional statement—which allows the reader to resolve his doubts for himself from the evidence presented.

MARY JANE HAHN



What's Happening

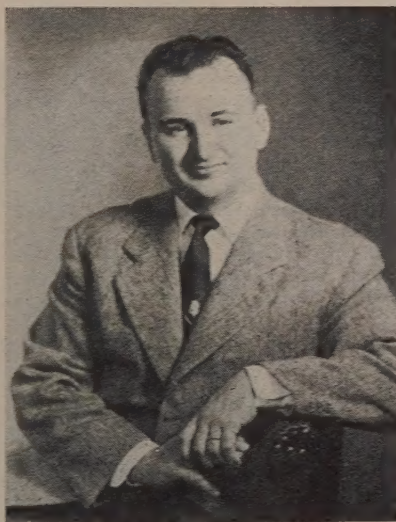


Alva I. Cox, Jr.

New Appointments in Commission on General Christian Education

NEW YORK, N.Y.—DR. A. L. ROBERTS, Director of the Commission on General Christian Education, has announced several changes in position and one new executive on the staff of the Commission. These appointments are provisional until voted on at the meeting of the General Board of the National Council in October.

The appointment of WILSON CHEEK as executive director of the Department of Adult Work was announced in the September issue of the *Journal*. The Rev. DONALD O. NEWBY has taken over Mr. Cheek's former responsibilities as Executive Director of the Department of Youth Work and Executive Secretary of the United Christian Youth Movement. Mr. Newby has been Associate Director of these two phases of youth work since December 1, 1952. In this position he has given services to state and local UCYM Councils, including a special trip to the Hawaii Council in 1955; has coordinated and guided the services of one full-time



Donald O. Newby

the Evergreen Congregational Christian Churches at Thomasville and Beachton, Georgia. He has been active in UCYM work since 1950, when he served on the New Orleans Committee on the Call to United Christian Youth Action. He has attended UCYM training conferences, the General Council of the UCYM, has been a volunteer field worker for UCYM, and was a member of a European work camp sponsored by the Brethren Volunteer Service. He was named Citizen of the Year in Thomasville, Georgia, in 1956. He is a member of the Board of Directors of the American Board of Commissioners for Foreign Missions. Mr. Young is the first Negro to be appointed on the executive staff of the Commission.

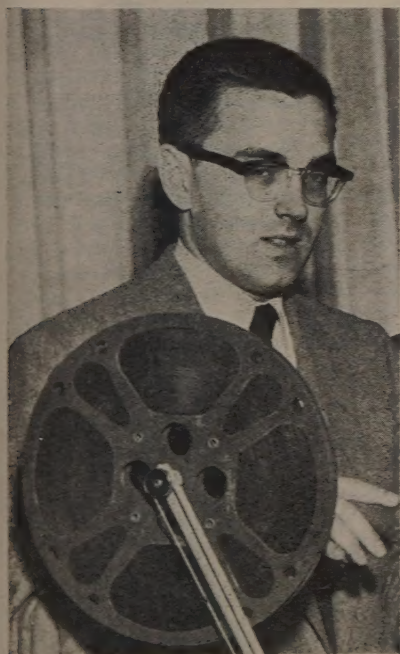
The Rev. ALVA I. COX, JR. has been named Executive Director of the Department of Audio-Visual and Broadcast Education, Commission on General Christian Education. Since 1951 Mr. Cox has been Associate Director of the Department of Educational Evangelism of the National Council of Churches. In addition to serving as a field director of the National Christian Teaching Missions, Mr. Cox has been Director of Youth Evangelism for the National Council of Churches. This responsibility has brought him into close touch with the youth television program, "Look Up and Live," sponsored by the National Council. He expects to devote major attention to the radio and television aspects of the Department's work.

The Rev. DON KLIPHARDT, Administrative Assistant in the DAVBE, has been named Associate Director of the Department. Mr. Kliphardt has supervised the evaluation program and the distribution of church-related audio-visual information of the Department since May 1955. He will continue to give primary attention to this work, which now includes the preparation of the audio-visual section

Youth Associate and eleven part-time volunteer UCYM field representatives; has supervised the preparation of the monthly UCYM Newsletter; and has coordinated the planning and leadership of UCYM training conferences. In addition, he has had staff responsibility for the Committee of Youth Work subcommittees on research, senior high work, and senior high objectives. These activities, together with his responsibilities for the budget and finance operations of both the Department and the UCYM, have made Mr. Newby eminently fitted to take over the leadership of the Youth Department and the UCYM.

The Rev. ANDREW J. YOUNG on September 1 began work as Associate Director of the Department of Youth Work and Associate Secretary of the UCYM. With the Rev. JOHN WOOD, who also holds this title, he becomes the third executive staff member in this department.

Mr. Young graduated from Howard University in 1951 and received the B.D. degree in theology from Hartford Seminary Foundation in 1955. He has been since then pastor of the Bethany and



Don Kliphardt

appearing in the *International Journal*. He also served as Associate Director of the 14th International Conference on Audio-Visual Christian Education held in September this year. Mr. Kliphardt is now working with 36 interdenominational committees, appointed by councils of churches, which view and evaluate audio-visual materials in relation to Christian education objectives.

The REV. J. MARTIN BAILEY, who has been Director of Circulation for the *International Journal* for the past two years, and Editorial Assistant for the year before that, has now been made Business Manager and Director of Circulation.

New Editors for National Baptist Convention

NASHVILLE, Tenn.—DR. A. M. TOWNSEND, Secretary of the Sunday School Publishing Board, National Baptist Convention, U.S.A., Inc., has announced the appointment of two new editors. Miss MILDRED L. McTYRE has joined the staff as Editor of Children's Literature. Miss McTyre is a graduate of the Baptist Missionary Training School in Chicago, has the B.R.E. and M.A. from Hartford School of Religious Education and has taken additional graduate training. She comes to the Board from Shaw University, where she has been head of the Department of Religious Education and Assistant Professor of Bible.

The REV. FINIS H. AUSTIN has been

named the first Editor of Adult Literature for the Publishing Board. He has been writing Sunday school quarterlies for the past year and, since the illness and death of DR. GEORGE W. HARVEY, he has been writing the Commentary. Mr. Austin is a graduate of Virginia Seminary and College at Lynchburg, and holds graduate degrees from Oberlin Graduate School of Theology and the University of Pittsburgh. He has been a Chaplain in the U. S. Army for the past eleven years.

New Book Awards Offered by Bethany

ST. LOUIS, Mo.—Two new creative writing awards in the field of religious books will be presented in 1958 by the Bethany Press, the trade publishing division of the Disciples of Christ. Two separate cash awards will be given in the amount of \$2,500 plus a \$500 advance royalty for the winning manuscript on each of the two following subjects: (1) in the general area of the Christian religion; (2) specifically relating to Disciples of Christ. Manuscripts of poetry, fiction, or autobiography will not be accepted. All manuscripts must be received between April 1, 1958 and July 1, 1958 at The Bethany Press, Box 179, St. Louis 3, Missouri. The decision of the judges will be announced in October 1958. A brochure describing the Book Awards may be obtained from the address above.

Consultation on Exceptional Persons

NEW YORK, N.Y.—A consultation on the churches' responsibility for the Christian education of exceptional persons—those physically or mentally handicapped—has been called for October 4 and 5 at Green Lake, Wisconsin, preceding the meetings of the Committees of the Commission on General Christian Education. Those attending will be responsible representatives of state councils and denominations, in the hope that a practical program may be planned at the conference.

Also attending will be representatives from agencies working with exceptional persons, including the Department of Health Education and Welfare, U.S. Government, the Council for Exceptional Children, the National Association for Retarded Children, and the National Society for Crippled Children and Adults.

It is anticipated that the delegates to the consultation will interpret the problem, review current programs and decide on next steps which can be taken locally and nationally.

Outdoors with Juniors

(Continued from page 13)

In the spring

Springtime is full of wonder, beauty, and excitement for juniors. A simple activity might be the gathering of pussy willows or forsythia to

make into spring bouquets for the various department rooms of their Sunday church school or for someone who is shut-in. Forsythia placed in large containers of water, in a warm and semi-dark room, will blossom early. What is more cheerful in the very first days of spring than a gay bouquet of forsythia?

A bird chart was the topic of conversation in a junior group one day early in the spring. Ted had arrived, excited over seeing his first robin that season. Other members of the group enthusiastically told of the different birds they had seen. Others said they couldn't tell one bird from another. Then the leader suggested that it might be helpful to consult a bird book and to make a chart on which they could record the birds they saw during the next few weeks. Several members offered to bring their bird books to the next meeting, and Ted offered to make a chart. The chart was made of a large piece of bristol board and ruled to record the date a bird was seen, its name, where it was seen, and how it was recognized.

Each time the group met during the spring months, they took time to list the birds each one had seen; to identify them, if need be; and to talk about their habits, especially how and why they migrate. Through this activity they not only became interested in bird life, but they were guided by their leader into a deeper appreciation and understanding of God's plan for his feathered creatures, and of ways they could work with him in feeding and protecting birds.

Hiking in the springtime is an experience juniors thoroughly enjoy. For weeks, a church group of juniors had been meeting regularly indoors. When the days became longer and warmer, a mood of restlessness settled over them and there was need for a change. They planned a hike when they could cook their supper and have a story around a campfire. It took one meeting to make the necessary plans for this outing. A small committee selected songs, poems, and a story. They made arrangements to hike to a suitable spot on a farm outside of town. The farmer gave permission for them to build a fire.

It was a very happy and friendly little group that sat around the dying embers of the fire at the end of day. The hymn, "This Is My Father's World," sung quietly, and the prayer offered by one of the juniors, made the presence of God, his love and care, more real to each boy and girl. A deep silence fell over the group, and each in his own heart knew that life was good and God was near.

Office Personnel

Over 250 typists and secretaries contribute to the success of more than 100 program units of the National Council of Churches.

The departments in which they work range from curriculum planning to television production, from home missions work to treasury operations, from world relief programs to book publishing.

If you know of someone who wishes to use her skills in Christian service, please write to the

Office of Personnel

NATIONAL COUNCIL OF CHURCHES

297 Fourth Avenue
New York 10, New York

WANTED: CHRISTIAN EDUCATION DIRECTOR

Liberal Presbyterian Church in residential section, Minneapolis; 1400 membership. College graduate. State experience.

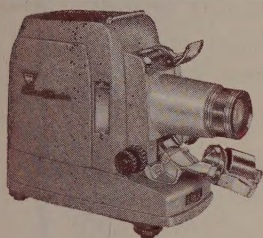
Write:

Grace Presbyterian Church
1430 West 28th St., Minneapolis 8, Minn.

THE SOCIETY FOR VISUAL EDUCATION INVITES YOU TO **save up to \$89⁵⁰**

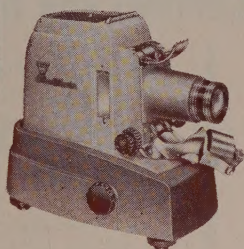
WITH THESE SPECIAL "FILMSTRIP PLANS"

PLAN NO. 1



With every order for \$225 worth of SVE filmstrips, you will receive your choice of the new \$59.95 School Master Hi-Fi 4-Speed Record Player, or a \$69.50 School Master 300 Projector FREE of extra cost.

PLAN NO. 2



With every order for \$325 worth of SVE filmstrips, you will receive one of these \$89.50 School Master 500 Projectors FREE of extra cost.

Package Plan projectors do not include Rewind Take-up as illustrated. Rewind Take-up \$7.50 extra.

TO BE ELIGIBLE for a free projector or record player each order must be complete and be placed at one time. Each order must total \$225 or \$325, or more. Place your orders direct with your local SVE dealer.

PRIMARY

The Seasons
Stories About the Boy Jesus
Stories About the Man Jesus
Bible Books for Small People
Living Together
Parables of Nature I and II (Cathedral)
The Children's Bible—New Testament
The Children's Church—Primary
Christian Missions in Japan
Growing in God's World

INTERMEDIATE

Living in Bible Days
The Children's Church—Junior
Great Christian Missionaries

*Choose from these and other
SVE Filmstrip "best seller" sets*

Christian Stewardship
The Story of Jesus
Paintings by Sallman

JUNIOR-SENIOR HIGH

The World Believes
The Prophets of God
A Journey Through the Holy Land
History of the Christian Church
Boy and Girl Relations
Learning About Love
Life of Paul (Cathedral)
Symbols of the Church (Cathedral)
Great Christian Hymns

Individual color filmstrips from \$5.00. Unit cost is lower when purchased in sets.

Send for new 52-page illustrated catalog featuring the world's largest, most authentic filmstrip library . . . and the complete line of SVE audio-visual equipment.

FREE!

SVE

**SOCIETY FOR VISUAL
EDUCATION, INC.**

Subsidiary of Graflex, Inc.,
Member of General Precision Equipment Corp. Group

SOCIETY FOR VISUAL EDUCATION, INC. (A Business Corporation)
1345 Diversey Parkway, Chicago 14, Illinois

Please send me the following, with no cost or obligation:

- ☐ New 1958 SVE Protestant Catalog
☐ Name of my authorized SVE audio-visual dealer

Name _____

Church _____

Address _____

City _____ County _____ State _____

A TEEN-AGER'S GUIDE TO PERSONAL SUCCESS

Erma Paul Ferrari. Here is guidance in matters of physical appearance, personality, emotions, dating, outside pressures, self-appreciation, family relationships, education, and vocations. This book is a sound, practical key to these and other important matters which confront all young people.

Youth will discover today a guide for tomorrow to self-understanding — to objective thinking, and gracious, worthwhile living according to Christian values.

Counselors, teachers, parents, and workers with youth will also find this volume helpful in understanding questions important to teen-agers. **\$2**

PASTORAL PRAYERS FOR THE CHURCH YEAR

Samuel J. Schmiechen. These 126 pastoral prayers, marked by sensitivity, reverence, and gracious expression, include invocations, confessions, offertory prayers, and prayers for special days.

"The prayers of Dr. Schmiechen have the merit of combining the timely with the timeless. . . . They reflect an awareness of people's needs and concerns and express these in the idiom of our time. . . . Ministers in particular will find this volume helpful in stimulating their spiritual life as well as their creative efforts in the preparation of pastoral prayers." — F. W. Schroeder, Eden Theological Seminary. **\$2**

At All Bookstores



UNDER THE STEEPLE



Gabriel and Dorothy Fackre. By relating three theological ideas — the Kingship of Christ, mission, and unity — to non-theological factors in a typical American church, the authors urge us to first see ourselves as members of our own particular interest groups and to recognize the limitations of them, so we may then see the relationships of these groups to the local church and to the Church Universal.

This is an important and timely contribution to the literature of the ecumenical movement, written in a lively and interesting style. It helps all of us to better understand the Church of which we are a part. **\$2**

LETTING GOD HELP YOU

John A. Redhead. Dr. Redhead shows us here how we can secure God's aid and how we can "let" God help us.

The power of God will flow through your life, says Dr. Redhead, when you put your life in line with the will of God. Through a new method of prayer whereby we learn to relax completely, he shows us how we may submit ourselves to God's will, open our minds to receive his words, and let his power fill us and transform our lives.

By showing how this power came to himself, the author illustrates what it has meant in the lives of others — people both well known and obscure — and what it can do for us in our physical, mental, moral, and spiritual lives. **\$2**

All four books ready Oct. 7

abingdon press

Publisher of THE INTERPRETER'S BIBLE

1798 SCENIC AV.,
BERKELEY 9, CALIF.
L 072556-12257